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Thy lovingkindness is before mine eyes,
And I have walked in thy truth.
—*Psalm 26. 3.*

RELIGIOUS THOUGHT AND ACTIVITY.

A special automobile plate has been granted to ministers in Massachusetts, which will be good in any other State. The plate, which has been approved by the authorities at Washington, consists of a white Latin cross on a blue ground. It will secure to pastors special consideration when making calls on parishioners, the sick or at hospitals.

This year sees the completion of 50 years of service of **Chester Crest,** the New York home for intemperate men located at Mount Vernon, N. Y. Those who can pay for board do so, and contributions by friends of the home provide for applicants who are without means.

The number of guests during 1926 was 171, of whom 110 were without means. They represented over 60 trades and professions.

This unique Christian enterprise is administered by officers and directors. Rev. George S. Avery is resident manager.

An increase of about two million dollars in benevolences was reported at the recent Presbyterian General Assembly, due largely to the successful efforts to wipe out the million dollar debt of the Board of National Missions and to raise millions for the ministerial pension fund.

It was also reported that the number of accessions on confession of faith was the third largest in the history of the church,—over 5% of the communicant membership. But as some 60,000 names were transferred to the suspended list, the net increase in membership was not as high as it should have been.

In a village known as Gardenville a colporter of the **American Bible Society** approached a group of laboring men seated on a pile of lumber eating their lunch. He ventured to ask if any of them would like to buy a Bible.

Instead of sales the colporter met with rough jesting. But before he left he handed one of the men a penny portion, which the man placed in his pocket.

Several months later the colporter was canvassing another city. A man came up to him and asked if he had any Bibles to sell. The colporter immediately opened up his case of Scriptures, and the man bought a good gilt-edge Bible.

"You don't remember me," he said. "I am the carpenter you gave the little book to out at Gardenville, and I want to pay you for it now, so here is the cent. We have been reading that book, and since we began we have joined the church, and our children go regularly every Sunday to the Sunday school."

That seed sowing was not without result. And the credit is due the faithful colporter.

There was held in Des Moines, Iowa, early in May the Ninth Annual National Conference of **International Institutes,** a gathering that was distinguished more for far-reaching effects of the work discussed and planned than for the number engaged. The delegates represented 200 women who are paid employes of 53 Institutes dotting the country from California to Maine, and serving the purpose of interpreting this country to the foreign-born wife and mother who, because of her seclusion in her home, does not make the progress in Americanization made by her husband in his daily employment and the children in school. It is an activity of the Y. W. C. A.

In the year 1926 these 200 women made 80,000 individual contacts with women who cannot speak English; they solved for them some 8000 problems; they assisted 4000 new arrivals, and followed them up with assistance until no longer in need of it; they held 97,127 classes in English in Institutes and homes; they gave 789 parties for the getting together of women of different nationalities; and they enrolled 7069 women in mothers' clubs, clubs for teaching all the arts of housewifery, etc. When one looks at these figures and remembers that at this little gathering plans were made for increasing the work, the convention assumes some importance in national events.

Although there are probably not more than a hundred **Koreans in New York City,** it is said, they have a flourishing church with seventy-five members at 459 West 21st Street. Regular services are held on Sunday afternoons at 3 o'clock.

I believe there is no other racial group in New York which has as large a percentage of church members as this one. A number of interesting facts about Korean Christians may be drawn from a study of its congregation.

Most of these Koreans are young students who do not drift away from the church and its wholesome associations when they come to a strange land. They have found their relationship with the church in Korea so satisfying that when they come to this country they want to continue it. Therefore they have established their own church, where they have sermons, hymns, prayers and Scripture reading in their own language.

With the aid of the Home Mission Board of the Methodist Episcopal church this Korean church has bought a building, which they use for a church and for social service work among the Korean students in New York. They themselves made most of the payments on this church, and also pay the salary of the pastor, in spite of the fact that the majority of the members are working their way through college or university.—"The Missionary Voice."

There is one national organization devoted to the well-being of the blind,—**the American Foundation for the Blind.** What a blessed ministry is open to it to rescue men and women and children from the isolation and enforced idleness which loss of sight entails!

There are local associations in many states, but the American Foundation does things that no local association can attempt.

Among its numerous activities it conducts summer school courses for home teachers of the blind.

It is providing embossed literature for the hundred thousand sightless of America who can read only with their fingers.

It has placed 3000 radios in the homes of needy blind persons.

It is aiming to enrich the educational life of the blind child, and is awarding scholarships to talented blind youth.

It is promoting sound relief legislation.

It is vitally interested in the reëducation of those blinded in adult life, that they may be offered training and a chance towards self-support, and in opening to them new fields of employment.

The American Foundation for the Blind is supported by voluntary contributions. Mr. Herbert H. White is treasurer, and its offices are located at 125 East 46th Street, New York City.

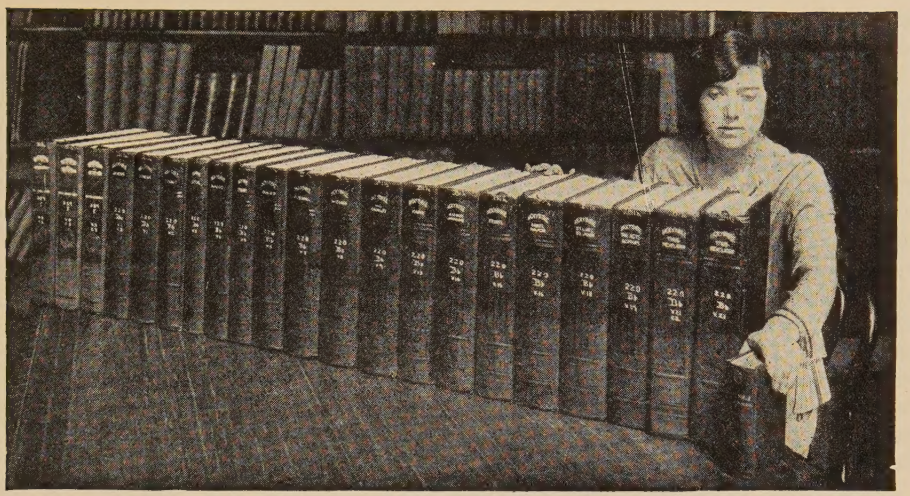
Church Membership in 1926.

More than 47,500,000 Americans are members of church congregations, a gain of 489,556 in 1926 over the previous year, according to the annual religious census of the "Christian Herald." The increase was less than half as great as the increase in the preceding year.

The relatively small growth in some denominations was explained by Dr. H. K. Carroll, compiler of the census, by the fact that many absentee church members had been dropped from their church lists, and that throughout the United States a vigorous pruning process has been going on in certain evangelical churches. Mergers of churches in rural sections were also cited to explain the comparatively small figure.

Here is the list of the leading denominations as the "Christian Herald" published it:

Denomination	Communicants	Gain
Roman Catholic,	16,193,171	146,257
Methodist Episcopal,	4,545,866	29,060
Southern Baptist,	3,707,523	65,918
National Baptist (Col.), 1925,	3,310,969	
Methodist Episcopal, South,	2,538,311	4,199
Presbyterian, U. S. A.,	1,868,055	39,139
Disciples of Christ,	1,436,575	—4,887
Northern Baptist, 1925,	1,374,688	
Protestant Episcopal,	1,173,679	8,768



The Bible in Braille type compared with an ordinary Bible. (By courtesy of the American Foundation for the Blind. See page 434.)

The net gain for the Presbyterian church was 2.1 per cent, which places it at the head of the larger denominations. The Methodist church stands at 0.6 per cent, the Southern Methodist at 0.1 per cent, the Southern Baptist at 1.85 per cent. The Roman Catholic church reports the largest addition of members in quantity, but its rate, according to the figures furnished Dr. Carroll, was only 0.88 per cent. The estimated increase of the population is about 1.23 per cent.

"The losses of the evangelical churches from pruning are real and extensive. Scarcely any escape the cutting-off process as conducted by pastors, sessions and the like. One strong influence that appears to govern is the pressure of mounting apportionments for missionary, educational and other benevolent objects, and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or in service."

Memorial Community for Retired Ministers at Penney Farms, Florida.

A new type of home has been made available for ministers and other religious workers who have been forced by age or circumstance into retirement.

According to information supplied by the promoters, the J. C. Penney Memorial Community is in appearance a complete town, Norman-French in type, with broad streets, a central parkway, wide sidewalks, and every convenience afforded in modern civic development.

It is located in the new town of Penney Farms, eight miles from the town of Green Cove Springs, Fla., 35 miles from the city of Jacksonville, and near the historic St. Johns River.

In the community proper there are 22 houses and a community church seating 400. The houses are Norman-French in design, while the church is a conventionalized Norman-Gothic. The houses furnish 98 apartments to be used as homes. The apartments include kitchens, dutch dining nooks, and large living rooms with especially high ceilings to give light and ventilation. Heating is furnished from a central steam heating plant. Attractive fireplaces are also a part of the general development in the living rooms.

All apartments are completely furnished for the occupants, including electric ranges for cooking and electric refrigeration plants.

In developing this community Mr. Penney has established a memorial to his father, who was a Baptist minister in Hamilton, Mo.

It is a non-denominational home for retired ministers and other workers in the Christian religion. Those who are eligible to occupancy of the homes are determined by Dr. Dan Poling of New York, director of the J. C. Penney Foundation, which is

administering the great work for the founder.

A major consideration is that those who come to the community be married. Each of the apartments is occupied by a family. These families are given the use of the apartments, with lighting, heating, and the other general necessities of a home. They must come sufficiently able in a financial way to attend to matters of clothing, food, and personal expenses. The churches or other organizations they have served often grant them pensions for these charges. Some of the present residents of the community still act as supply ministers in their respective denominations in churches throughout the country.

Nineteenth Centenary of the Public Ministry of Jesus.

Young Men's Christian Associations throughout the world, embracing a membership of more than one and a half million and many thousands of other adherents, will observe the years 1927, 1928 and 1929 as the 1900th anniversary of the three years' public ministry of Jesus. According to the general consensus of Christian chronologists, the anniversary falls within those years.

The call for this observance has recently been issued by Dr. John R. Mott, chairman of the World's Committee of the Y. M. C. A., to the 40 national councils and alliances represented on that committee. The plan was approved at the world meeting of the Y which was held in Finland last August.

The commemoration, in its general aspects, will be carried forward, Dr. Mott states, by "furthering an intensive study of the personality, work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men."

In transmitting this call to the Y. M. C. A.'s of the United States, S. Wirt Wiley, associate general secretary of the National Council, says:

"We believe the American associations are in the mood to respond to the suggestion of the World's Conference, but the method of that response cannot be dictated by the national office. The idea must germinate and grow in the field. The proposal staggers the mind with its possibilities."

The current bulletin of the Home Division of the National Council points out that "to recall the days of his ministry is to be driven back past Christianity to Jesus Christ himself," and that "in the story of those brief years of service which overturned the world there must lie the secret of creative power. All sorts of men are asking for the answer.

"Adoration has its perfect place in our religion, yet it cannot be forgotten that Jesus said, 'Why call ye me Lord, Lord, and do not the things which I say?' Should not the crowning celebration be a determined initiative in the area of conduct? Is not this present juncture in the life of civilization the time to face the new and intricate problems in the same mood in which the Master faced the issues of the first century?

"One can see, as in a vision, a regenerated youth rising to shake off everything that binds us to spiritual ineffectiveness and beginning anew the unending search for Christ's way of life."

OTHER LANDS.

The Christian Message to the Jews.

BASIL MATHEWS.

"The only people in Budapest with wireless outfits strong enough to listen-in to London are the Jews. Many of them at nine o'clock every Sunday evening are listening-in to the Sunday evening sermon broadcast from London."

This was one of the multitude of startling facts that revealed to the International Conference on the Christian Message to the Jews last April at Budapest, Hungary, the astonishing penetration of the world's Jewry by outside influences.

Under Dr. John R. Mott's presidency as chairman of the International Missionary Council, delegates from twenty countries spent a week in facing the tangled problems of presenting the Christian message to the Jews.

The fact that over 100,000 Jews in New York alone are today connected with the Christian Science churches is one of a multitude of signs of movement.

The preliminary papers issued to the delegates, and the discussions on the different types of Jewish people, their numbers (the 4,000,000 in the United States being the greatest single national group), the distribution and classification of missionary work, their life in Soviet territories, the drift from the synagogue, the possibilities

of literature as a power of presentation of Christianity, the meaning of the growing anti-Semitism, the training of missionaries, coöperation, etc., made a crowded program.

Multitudes of young Jews were greedily drinking in modern knowledge, scientific discovery and political theory, it was said. The drift from the synagogue was a drift to atheism, agnosticism, materialism. The antagonism to Christianity remained. The arguments of the rabbis had given way to those of the atheist philosopher. The turn toward the person of Jesus, however, was illustrated in the "Life of Jesus," by Dr. Klausner of Jerusalem.

"There is no Jewish problem: there is simply the Christian problem," was the vivid way in which one experienced Scot living in Eastern Europe threw into relief the fact that the anti-Semitic attitude of Roman Catholic and Greek Orthodox Christians is at the heart of things.

"I have asked students converted from Judaism to Christianity in many countries throughout Europe what was the first thing that made them begin to move toward Christianity," said Miss Ruth Rouse. "Always the reply was the same: An act of disinterested kindness from a Christian." Dr. Conning of New York backed this up by saying that a careful questionnaire examination of 120 converts in America revealed that 98 per cent said the same thing. Dr. Macdonald Webster brought up still heavier ammunition when he reported that out of over 4000 cases in Budapest that he personally had handled, all save two said the same thing.

"I hated Christ and Christians," said an eminent Hebrew Christian in the conference. "My father was killed in a Roman Catholic church when I was thirteen years old, leaving my mother and us children with no breadwinner. Yet I was not satisfied with Judaism; for though brought up in the fear of God and in synagogue worship, it was a matter of habit. When I found that in Christ was all the fulness of God, and of his fulness we may receive, I discovered something that Judaism can never give."

This was said on Sunday afternoon when some fifteen Hebrew Christians answered the question, "What did I find in Christ that I could not find in Judaism?" The narratives were a moving story of men who in youth had been here an anarchist in Russia, there a revolutionary, yonder a vehement Jewish nationalist, there simply careless. But the nationalist found in Christ "a community above nation and race" that Judaism could not give; the revolutionary "a transformation, a revolution that Communism could not contribute"; in all the notes of incarnation and redemption; a distant God made real; a hope made a certainty; an anticipated Messiah made a realized fact.—"British Weekly."

> Almighty God, grant unto us, we beseech thee, a succession of rulers learned in the wisdom of the kingdom of Christ! Endue our law-givers with a right understanding and a pure purpose! Enable them to rise above all self-seeking and party zeal into the larger desire for public good and human brotherhood! Purge our public life of evil, subdue in the nation all thirst for conquest and vain-glory, and inspire us with calmness and self-restraint: to thy honor and glory, who ever liveth and reigneth, one God, world without end! Amen.

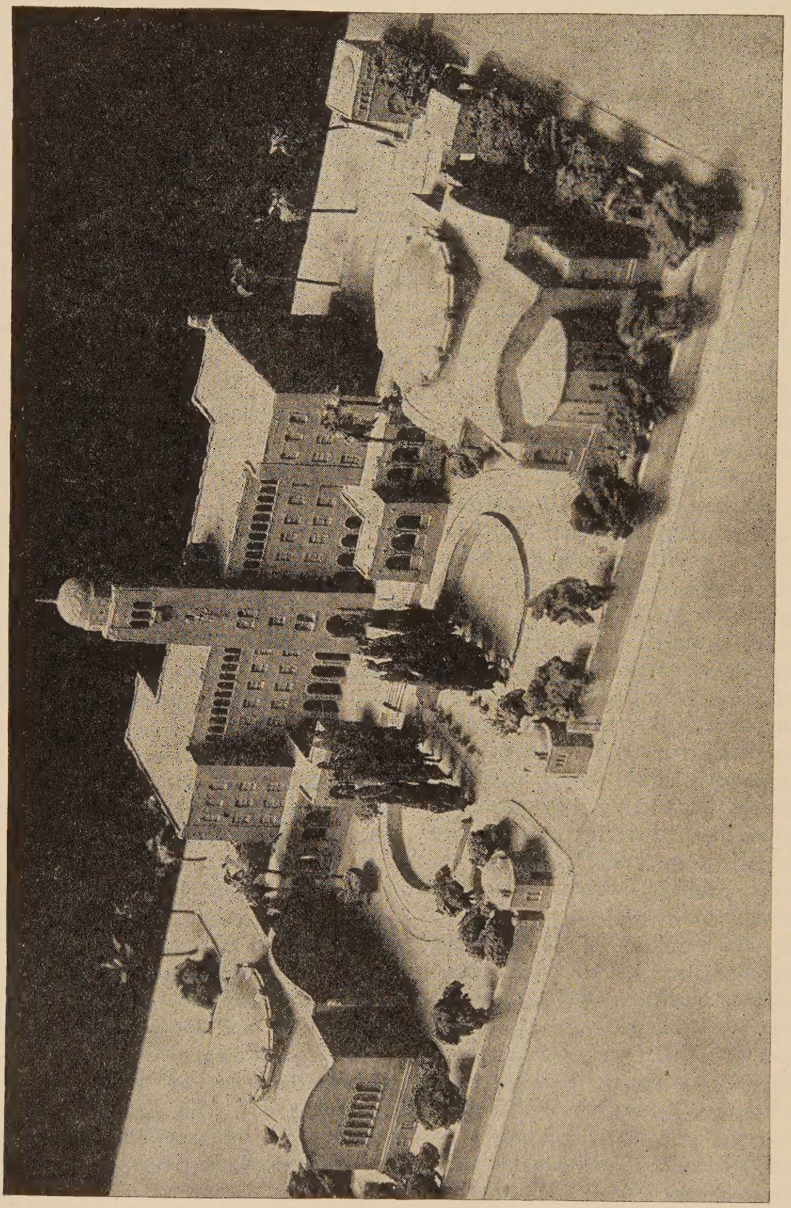
Y. M. C. A. Center in Jerusalem.

Work has been begun upon a Y. M. C. A. center in Jerusalem, on the hill overlooking the Jaffa Gate.

On the left is the physical wing, with swimming pool, gymnasium, handball and squash courts; on the right the educational wing, with auditorium and class rooms for a commercial night school and a trade school. The central building, while taking care of other facilities usually found in Associations the world over, will be unique in providing for a remarkable combination of religious and artistic inspiration not only for the Arab and Jewish young men and boys who will frequent the building, but also for thousands of tourists. A music hall seating 800, with a great pipe organ, will be used for weekly recitals, and to observe the sacred festivals with appropriate choral music. More than one hundred thousand volumes will be chosen for the library, which will have special alcoves for rare Christian, Moslem and Hebrew literature. Already books are being assembled for what it is hoped may be the greatest collection in the world on the life of Jesus.

The central tower with its carillon of bells springs out of the solid rock, and is capped by a golden dome overlooking a wide expanse of country, the salient features of which will be indicated by a relief map and pointing arrows on the observation balcony. The chapel with altar at its base will be hewn out of the rock, with ornamentation suggesting the Catacombs. A white limestone is being secured from Solomon's quarries, that is thought to be the same as was used in Solomon's Temple.

Besides offices for the Y. M. C. A. National Council of Arab-speaking Asia, there will be provision for a training school for Arab-speaking workers, and a mid-winter "School of the Prophets" for clergymen, missionaries and workers from foreign



Y. M. C. A. Center in Jerusalem, now being built. (By courtesy of "Railroad Men.")

countries. In the garden will be planted, so far as possible, all the kinds of trees and flowers mentioned in the Bible.

The building, which has been designed by Arthur Loomis Harmon, architect, of New York, is set in a plot of eight acres, which includes a large and well-equipped athletic field. The furnishings and interior decorations will be, so far as possible, in keeping with the country,—old tessellated pavements, cedar ceilings, etc. A gift of $575,000 has been made by an unnamed donor in America. Other gifts make an available total of nearly a million dollars for the plant.

This unique combination of the practical and the mystical in Association service is the culmination of years of planning by Dr. Archibald C. Harte, for several years the general secretary of the Jerusalem Association, who has spent much of his life in Y. M. C. A. work in Asia. He says, "There is probably no land anywhere so religious, and maybe perhaps so little Christian; certainly no land anywhere in which there is such a mixture of races, religions, nationalities, and political and economic problems as Palestine. The Association's guiding principles here are to help young men of the Christian community to be Christian, and to do everything possible to make young men friendly one to another without regard to race, religion or nationality."

The Association at present is in temporary quarters, but has a membership representing nearly all the religions in the country, and more than thirty nationalities.

The English National Council maintains a secretary at Jaffa, who is giving leadership to an Association of several hundred members.

Moved by these examples, insistent calls for the organization of the Y. M. C. A. have come in from Aleppo, Damascus, Bagdad, and Teheran, which will probably receive favorable response after the Jerusalem center has been well established.

CURRENT THOUGHT.

The undenominational and interdenominational type of church seems to be successful so far as the meeting of purely local religious needs is concerned. However, it is the almost unanimous opinion that neither the undenominational nor the interdenominational church meets its responsibilities in the wider range of obligation.—Dr. J. Ross Stevenson.

We cannot go into India today with any feeling that we are better than the Indians are, that American ways and life are above Indian ways and life, and that Western civilization is superior to the Eastern. Any painstaking study of India shows that the sins that are eating out the heart life of India are not "Indian" sins, but the human sins that are to be found wherever men live, of all races, colors, climes and conditions. Lust, avarice, dishonesty, disloyalty, pride, self-seeking, exploitation of the weak and oppressed, are found in the East as also in the West. India's needs are human needs. We do not go to India because we are perfect, all saved, and all virtuous in an overflowing measure, but because some of us have found a Saviour for these sins, our human sins, not practicularly American sins, and in this assurance we desire to share our Christian experience with those whose lives have not been touched by him.—Dr. Ralph E. Diffendorfer.

"Make Them Sit Down!"

Imagine a crowd of thousands of starving people with one man in their midst who is offering them food! What chance has he of escaping with his own life? Dr. Timothy Richard was faced with this difficulty in China during the great famine of 1876-9, during which fifteen millions of people are said to have perished. One morning he read the passage about our Lord feeding the multitudes. Like a flash of lightning the secret of sitting down was revealed. A sitting crowd cannot crush. He put it to the test and found it worked.—"The Bible in the World."

Whose Girl was She?

Would you consider this a strange request, if in answer to the ring of the telephone you were to hear the voice of the city undertaker say:

"Can you give us your time this afternoon from two until six o'clock?"

I did not ask what he wanted: I knew without asking. I had been visiting the

young girl at the city hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed, and that the remains were held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I had served many times before in this capacity between the hours of two and six.

I received seven mothers and two fathers: took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way.

The mothers would scream, cry, wring their hands. One cried, "Oh, I pray she is my girl, then I will know where she is!" She was not her girl, but she was somebody's girl.

The fathers came in quietly, with bent heads: not a word until they had looked long at the silent face. "No, she is not our girl," they said.

Not all were city mothers: some were from the country. Telegrams, long distance phone messages came, asking if we could or would describe the features of the little girl who had been left to choose her own way.

When the sun went down in the West and darkness hovered over the great city I pulled the sheet over the face of the dear little girl who had been left to choose her own way, left her—unnamed and unclaimed.

Mother, where is your girl tonight?—Rev. Charles J. Waehlte.

Sound Doctrine, but Lacking Experience.

DR. H. C. MORRISON.

If your sanctification has not the element of a great love in it, you may be sound in doctrine, but you are evidently sadly lacking in the experience.

As we have been taught and understand, entire sanctification not only embraces a gracious baptism with the Holy Ghost, cleansing from all sin, but it also includes the shedding of the love of God abroad in the heart, and manifests itself in a most important and convincing way among one's fellow beings.

There is no state of purity or life of righteousness possible in this world that will save one from false accusation and sometimes persecution. John the Baptist was beheaded, Jesus was crucified, Stephen was stoned to death, Paul was beheaded, and thousands of saints have been hunted and butchered. Do not suppose you can be wholly sanctified, live a holy life in this world, and not meet with strong opposition! But you can love your enemies. You can be a faithful and glad witness for the Lord Jesus in his regenerating, sanctifying and keeping power. You can have a great patience, and an undaunted courage. You can stand unafraid among men and devils, and contend for the faith that saves, and in the midst of it all you can be kept from any sort of unholy anger, courteous and obliging to those who are opposing and using you wickedly.

It is wonderful and blessed, beyond all words to describe, to be cleansed from sin, to be indwelt by the Holy Ghost, and to be in love with all humankind; condemning sin boldly, but loving the sinner tenderly; being all things to all men, that by all means you may save some.

Be not disconcerted or discouraged if your zeal and earnestness are by some mistaken for anger, and because you cry out against wickedness and sin you are accused of having hatred for the sinner! But we shall need to watch carefully and prayerfully at this point in our battling for the truth, to keep our hearts free from any and all sinful resentment, or animosity of all kinds.—"Pentecostal Herald."

In its main features the Declaration of Independence is a great spiritual document. It is a declaration not of material but of spiritual conceptions. Equality, liberty, popular sovereignty, the rights of man,—these are not elements which we can see and touch. They are ideals. They have their source and their roots in the religious convictions. They belong to the unseen world.

Unless the faith of the American people in these religious convictions is to endure, the principles of our Declaration will perish. We cannot continue to enjoy the result if we neglect and abandon the cause.—President Coolidge.

THE MISSION FIELD: AT HOME AND ABROAD.

There were 17 **Daily Vacation Bible Schools in India** last summer. The Entally women's school in Calcutta carried off the palm for training and directing 20 of its students. The Carey Baptist Church is headquarters for India.

Judson College in Rangoon is the center of interest in Burmah. One of its students, a former Buddhist monk, conducted a school in a Buddhist village, and with his own hands constructed the building in which it was held.

It was a rainy day, so the colporter of the **American Bible Society's Japanese agency** went to a silk-thread factory. It happened to be a holiday season, and the manager felt it was useless to try to sell books there now. Yet as there were many girls in the dormitory, the colporter pleaded for an opportunity to speak to them.

Finally it was arranged that he might speak before breakfast the next morning. About one hundred and fifty girls gathered to hear his message. Many of them wept as he told the simple gospel story. His whole supply of five hundred Gospels were sold at once, and an additional twenty copies sent over later.

It will be five years in April since we returned from last furlough, and five iron and cement churches and one iron and cement Methodist parsonage, the St. Paul Parsonage at Dewh, stand on the **Kru Coast** District, dedicated to God for worship and for Christian training of the young through our Methodist day schools held in them through the week. Funds, in part, for four of these churches came from you helpers at home through the Board, but the fifth church stands as a gesture from the Krus themselves in the direction of self-support, for the Krus paid for it themselves without any outside help. "The people had a mind." Aye, and Ben Cofa Nua, their native pastor, and Martha Nah of Niffoo, leading church woman in that town, saw to it that the "mind" of the people was directed into action. They gave and gave and gave again. The town people spoke of the new building as "the church built out of cloth," so many coats and trousers and shirts and dress patterns were sold by their owners and the money put into the building fund. If their district superintendent combed the town with a toothcomb he could not discover even one tiny baby who had not given its sixpence to the church. "The people had a mind," and so THE MARTHA NAH METHODIST CHURCH was dedicated last October, its cost of $750 being given in part by the Niffoo Methodists themselves and in part as a grant from the tithes of Kru native workers. No matter how small their pay, our native preachers lay aside one-tenth for their Lord.

The church was built by Kru carpenters. Its floor was cemented by Kru artisans. It was given the name of the Kru woman whose unflagging persistence and push did so much to bring the building to pass. It was dedicated by native, ordained preachers. Thank God for teaching the Krus to help themselves and not lean on any other race! —Rev. Walter B. Williams.

Pyengyang Hospital, in the city of Pyengyang, Korea, is one of the few mission hospitals of any land equipped with an X-ray machine. Dr. A. G. Anderson of Chicago, missionary superintendent of this hospital, tells of some of its "revelations:"

"I wish you could see some of our X-ray pictures, one, for example, of a man whose abdomen has 43 copper needles lodged in it, some of them buried in the spinal column itself. These needles vary in length from one-half inch to two and a half inches, and are scattered all through the abdominal cavity. They were thrust through the abdominal wall, two or three at a sitting, over a period of four years. This was the treatment given by a Korean old-school doctor for indigestion. The X-ray revealed a cancer of the stomach. Such treatment as this, I am glad to say, is practised only in the interior, and not frequently.

"There is ignorance to combat even in such a center as Pyengyang. The past week a boy with a chronic cough was brought in. We advised an X-ray examination to ascertain the condition of the lungs. The mother consented, but she returned the next day greatly disturbed because the grandmother had scolded her for spending all her money on a picture and getting no medicine for the boy. The old lady could not see the economy of making an accurate diagnosis.

The people are learning rapidly, however, the value of such work."

There are today at least 464 Christian schools in **Japan.** They furnish training annually to 54,658 Japanese children and youth. Of these schools, 59 are middle schools, 18 for men and 41 for women, with 10,572 and 12,822 students enrolled respectively. There are also 34 theological and training schools, with 508 men and 327 women in them. There are 12 colleges each for men and women, with 4632 and 1786 men and women respectively enrolled. Beyond this is a large list of schools for primary, kindergarten, industrial, night, and medical training.

A careful study of these 464 schools reveals that nearly all of them are surely the result of missionary endeavor, and if foreign teaching force be taken into account, and guarantee of support of the native teaching force employed, they would be exceedingly embarrassed were missionary support withdrawn.

While these schools raised by way of tuition and gifts Y 1,040,317 in 1925, no man with sense imagines that this sum even approximates their cost for a year. The missionaries put many millions into the property of the schools before the Japanese were able to make any appreciable gifts. Nor can the missionary aid be dispensed with for some years to come.

Our Bible school teachers from the districts to the north and west of us have just been in for their annual course, and they showed keen desire to learn more of the teachings of Scripture, and to get other help.

I was glad to notice how often, in our morning prayer session, the request was made for more wisdom and understanding so that they might be better fitted to help their scholars.

One man told God they had come together to pray for more spirit, for, said he, "It is spirit that makes the Ford go with a good load on, and will God please grant a liberal supply of the Holy Spirit, so that his work may go forward and increase?"

We were 45 in number this time, and it was good to be amongst them again. It is always an incentive to me to do yet more in this work of Bible schools, for to look into their faces and remember that only a few years ago most of them were heathen, and then remember that today they are going forth, at a big financial sacrifice, to preach and teach for God is encouraging.

Rejoice with us, for only 20 years ago there were but a few readers and an odd Christian or two for many miles around!

In a communion service during the teachers' course one of the elder teachers gave thanks to God for his love in giving his only Son to be our redeemer, thus leaving himself with no Son to give him the news of what was going on around. You see, in this country each chief has his sons and headmen to give him information of what goes on, so it appealed to this man as a big thing for God to do, to send his only Son. I enjoyed this original way of worshiping God. . . . .

Pray for blessing on the Word of God as the people read it! Last year the number of Testaments sold encouraged us, 500 from Bunkeya alone. If only each one means another follower of our Lord it will be well. Let us pray and work for a large increase during 1927!—Percy B. Last, Belgian Congo.

Perhaps the most important thing to report in a review of the year is the **great Christian awakening among the Mohammedans in Tabriz.** In the face of certain persecution and possible death, converts gave an open witness which shook the city of Tabriz and all west Persia, and even reached the shah, and through official channels the state department in Washington. One man stands out in bold relief, Mir Jawad, a Moslem priest and descendant of Mohammed.

First attracted by preaching in the Tabriz church, he finally came out in a wonderful confession for Christ. Mir Jawad preached openly in the streets and bazaars, and finally an angry mob carried him to the police station. Feeling reached high tension as from day to day these open confessions from converted Moslems attracted attention. Mir Jawad witnessed with exceptional power of the Spirit, and deep earnestness, combined with rare and balancing humility.

The authorities of Islam could not neglect this open challenge. Mir Jawad was imprisoned. He had, however, brought Christ

and his claims to the attention of the city as the missionaries had not been able to do in years. His open stand had also accomplished much toward the religious freedom for which we hope and pray. Several times Mir Jawad was released, but he would not accept the condition that he deny Christ or keep still. After several months in jail he was released to the care of his family, and taken to a village where his witness caused a great stir. Finally he was taken to far away Meshed.

Mir Jawad had everything worldly to lose, and he knew perfectly well that he faced death, but he was willing and glad to give all for the one who had died for him and for the world. Many called him mad, as they had so called the apostle Paul, but none could doubt his manifest honesty, his clear sincerity, or his power. The results of this awakening will be far-reaching in the work for Moslems.—Presbyterian report.

China.

Christian mission work in China as a result of the revolution may have to undergo complete reorganization, reverting from modern institutionalism to the old fashioned methods of personal work and evangelism. This was a prophecy voiced by Dr. George T. Scott of the Presbyterian Board in a lecture on foreign relations at the National School of the Y. W. C. A. Dr. Scott's subject was "Missions and International Relations."

Athough the Nationalist uprising in China has not reached a stage where it is possible to foresee the outcome, Dr. Scott offered his theory as a suggestion of what might happen should events so shape themselves.

It is not all dark in China, and many a good thing has been overshadowed in the fury of the tempest. Here is one incident of many which brings encouragement to the soul.

The other day I received a letter from a young man who has given up a most lucrative position in the Chinese Post Office in order to give his time to the preaching of the gospel. He writes:

"Do you know Mr. Sun, the station master at one of the depots on the Shanghai-Hangchow Railway? He is a good friend of mine, and recently he tendered his resignation to the railway service for preaching the gospel to his people. He would like to be allowed the privilege of sitting among your students to study the Bible and prepare himself for this service."

> For all who have labored and suffered for freedom, good government, just laws, and holiness, and for all who have sought to bless men by their charity, their labor and sacrifice in good works, and to lighten the dark places of the earth,
> Glory be to God on high!

What a pleasure it is to come across such consecrated souls,—men who have not been puffed up in prosperity, nor shaken in days of adversity, but stand steadfast amidst the smiles and frowns of time!—Charles Fairclough.

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than 30 years, said to me recently:

"I feel it is providential that this **special distribution of New Testaments** has come just at this time when in so many places in China public preaching is prohibited and churches are confiscated. It gives the workers something they can do. This is good for their own spiritual life, as well as for the salvation of others.

"The breaking down of their own old religions, and the uncertainty of the present situation, are producing a state of mind that is favorable to the reception of new religious ideas. I was pleased to have one of our country evangelists report that the twelve Testaments given him had been willingly received, and the people were quite ready to put down their names on cards agreeing to read and carry the books daily.

"It is a spiritual warfare that is sweeping over China at this time, and the power that can win the victory must be spiritual. Therefore the best service we can render will be rendered on our knees in closets and in prayer groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot be measured, and that wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expecta-

tion that the awakening may be near at hand. In some places the fire has already fallen from heaven, and glorious revivals are in progress.—George T. B. Davis.

For Next Christmas.

Ajmer,
Rajputana, India.

Dear Friends,

First I want to thank you for the **Record,** which comes so regularly and has done so for long. Some of the numbers are passed on to our Indian friends.

In the December number there was mention made of Christmas parcels being sent to mission stations. I want to make an appeal on behalf of the boys in our hostel and other Christian children, and some new Christians. When Christmas comes we do so want to be able to brighten the day, especially for those in our own compound. Could you possibly interest some friends in our children? Some are orphans, more are children of poor Christians, or of our district evangelists. Then there are children in village schools for whom we would like to do something during the Christmas season. We have no special source of supply.

In case you are able to help us I would like to say that it is much better for us if parcels could be sent to reach us in November.

Thanking you in the Master's name,

(Signed) (Mrs.) Emma Eldridge.

British Syrian Mission.

Dear Sir,

We should esteem it a favor if you would allow us to draw the attention of your readers to the fact that the British Syrian Mission is now celebrating the Diamond Jubilee of its work in Damascus. The completion of sixty years' work in the oldest inhabited city of the world, the city in which the apostle Paul was converted and which should therefore be of supreme interest to all Christian people, is an event which should not pass unnoticed.

During the last few years the mission has been passing through a serious crisis, for the Great War dealt it a blow from which it has not yet fully recovered. Our missionary activities in Damascus, however, have been carried on as before, but the effect of this has been the serious curtailment of our work in other directions. We are anxious that in this Diamond Jubilee a sufficient sum of money should be raised and a sufficient number of missionary candidates should come forward not only to ensure the development of our work in Damascus, but to permit of the reopening of closed stations and the extension of the work in other districts. There must be many who value the truths which, under the guidance of the Holy Spirit, the apostle Paul taught, who would be glad of the opportunity to contribute, and gifts marked "Damascus Diamond Jubilee Fund" will be gladly received by the secretary, British Syrian Mission, 24 Tufton Street, London, S. W. 1, who will also be pleased to hear from any who may feel the call to service in the field.

There is today a willingness on the part of Moslems in Syria to listen to the gospel such as there never was before, and remembering the words of him who said "I, if I be lifted up from the earth, will draw all men unto me," our one aim is to present to them Christ crucified ere the opportunity passes.

Yours truly,
(Signed) Radstock,
President.

Church Support of Native Preachers.

Our aim—that of the group carrying on this Nile work,—is not only to preach the gospel in the villages and out-of-the-way places as quickly and widely as possible, but also to encourage Egyptian brethren and sisters—a considerable number of whom have from time to time been with us on the boat for shorter or longer seasons,—to take a like step of faith with the foreign members of the party in going out to carry the gospel to their fellow men. Our group considers it quite as possible for the believers of this land to live a life of faith as it is for themselves.

They believe that it is apostolic and therefore desirable that native preachers should derive their material support either from the work of their own hands, or from those whom they teach, or, in the case of advance work among the wholly unevangelized, from fellow believers elsewhere in the land.

There are a number of these scattered here and there over Egypt, who, while per-

How they came to an American Sunday-School Union Daily Vacation Bible School at Sand Point, Mont. 394 such schools were held in villages and open country during the summer of 1926.

haps not agreeing with us in every point of teaching, are yet deeply interested in this work of the campaign, and have begun to share in it by gift. Thus, a few weeks ago we received $40 in cash and a pledge of $180 a year from an Egyptian brother, a member of one of the sects, who lives some distance from where we are at present working. He had previously been with us on a number of occasions, taking part with us in village preaching. We believe that through prayer and the keeping of God's plan regarding giving and the support of his work before our Egyptian brethren, fellowship in it may be greatly extended.

In any case, the financial ability of the people to provide for work among themselves is unquestionable. It is a mistake to suppose that they are too poor to do so. It is to be remembered that a group of only ten converts by giving each a tenth of their income can fully support a preacher among themselves, whose ministry they will value the more as they contribute to his support. Their spiritual growth is likely to keep pace with the degree of their liberality.

We are convinced that foreign money for the support of native evangelistic work is not only not needed, but may be a positive detriment. It tends to take a much needed responsibility off the native church, where it belongs, and reduces by so much what might be used to send forth missionaries into untouched regions. There are certain missions which, I understand, will in no case receive gifts for the support of native preachers and teachers. When gifts are sent in for this purpose, they are returned to the donors. (See pamphlet containing an address by the late Bishop Tucker, "Self-Extension, Self-Support, and Self-Government in Missionary Churches," introduction by R. W. Bingham, published by Evangelical Publishers, 366 Bay Street, Toronto.) This they do on principle. We believe this principle to be Scriptural, and therefore sound.—W. L. McClenahan, Nile Evangelistic Campaign.

SIAM'S BOY SCOUTS.

Bangkok, Siam.

Dear Mr. Moody,

I am enclosing an editorial in one of our English daily papers. It gives in substance a talk which our new king gave to the Boy Scouts here in Bangkok.

We who are interested in the Temperance movement here appreciate and gladly welcome such an exhortation as is here given. There is a Temperance Union of Siam registered under the government. It was started and still consists of young Christian men and women who belong to our mission schools, or have had their teaching and have now become teachers and leaders in Christian work. The foreign community is not interested, English and French making up the large percentage of this community. There is no restriction whatever in the sale or use of liquor, but the influence of our Christians has curtailed the use of alcohol, and many boys who have smoked freely have pledged themselves against tobacco as well as alcohol. And almost without exception our young men, Christian teachers, who have habitually smoked from childhood have discontinued the use of tobacco, particularly for the sake of their example to those younger.

The present King Prachatipok, or Rama VII, came to the throne about a year ago, and there is already promise of a prosperous reign.

The **Record of Christian Work** is always welcome,—so full of the strictly devotional reading which is so little found in many of our periodicals.

(Signed) Mary S. Dunlop.

"Bangkok Times" Editorial.

The "Gazette" naturally finds a formal term to describe what His Majesty the King said to the boy scouts of Bangkok on the occasion of the coronation anniversary last month. In effect it was a fatherly talk that the king gave to the lads, a talk which should have made them proud and keen to follow the advice given them.

The boy scout, they learned, is in quite a different category from other schoolboys. The boy scout should feel that he is personally known to his sovereign, for the sovereign is president of the headquarters executive committee of the whole organization, and the good deeds and the bad deeds alike of the individual scouts come before him. Each was exhorted, therefore, to keep high the standard of the national ideals, to respect the national faith, to be friendly and helpful to his neighbors, and to fit himself to play a man's part later in life. Bodily fitness should be aimed at as well as mental.

In that connection the king went on to condemn roundly the consumption of alcohol by young persons, and said that even in the case of adults it was of doubtful value. Again, a cigarette is truly a small matter, but for the sake of their bodily strength smoking is a habit to be avoided by young people. It was better, therefore, His Majesty said, to wait till they had reached the age of 18 before smoking. That was the advice to be given to every boy. But the scout had to set an example and to guide his actions by what would make for the advancement of the nation.

In conclusion the king expressed his pleasure at the number of good and brave deeds brought to his notice in the year since he accepted the presidentship of the organization, and his satisfaction with the bearing and the work of the boy scouts everywhere in the North.

There will be a general feeling, we think, that this high praise is well merited. The Siamese scout is as keen and as active as his compeers of any nation, and with a rising generation of that kind the people can look to the future with confidence.

Fukuoka, Japan.

My dear Mr. Moody,

I have been greatly helped in giving spiritual food to our Japanese Christians as a result of the coming of the **Record of Christian Work.** To one who is constantly giving out, the refreshing streams that flow into the life from the inspiring addresses made at Northfield are a wonderful blessing. Many times after days of constant going I have turned to the **Record** for nourishment. I preach every Sunday to the same people, in addition to being president of the Willingham Memorial School for Boys. I am teaching Bible in the middle school, commercial correspondence in the college and Old Testament in the theological department, and am treasurer of the school besides. I must constantly be reading to keep my heart and brain full. The Japanese are a thinking people, so I must be ever awake. Since our school began ten years ago we have admitted 1226 pupils into the middle school, and 518 into the college. We have sent out nearly three hundred graduates to bless Japan. We have a plant worth about $300,000, in which we are doing our best to train men for kingdom service.

We have wide-awake Christian students' bands. We have a summer assembly here on the seashore every summer, which God has blessed.

Our work, as Southern Baptists, had a prosperous year. The native Christians gave more than ever before, and were wide-awake in all lines of Christian work.

We desire above all things else to be used of the Master in reaching souls for him. We would not stay in educational work if we did not believe we are training Christian workers. Perhaps 98 out of every 100 who enter our school are from non-christian homes. Not all by any means have become Christians while in school, but seed has been sown that God is blessing, and will bless. The gospel is preached six days a week to these seven hundred young men and boys, and the Bible is taught in every class besides. Many of the students accept Christ yearly.

Pray for us! God bless you and your work for the Master!

(Signed) C. K. Dozier.

CONQUERING AND STILL TO CONQUER IN PORTO RICO.

Mrs. Edith Mary Irvine-Rivera.

One of the most encouraging and refreshing phases of life in Porto Rico is the evangelical work, which is carried on by some three hundred pastors, missionaries and workers, who represent seven denominations, two hundred organized churches, three hundred and thirty-two other preaching places, three hundred and eighty-three Bible schools, and one hundred and thirty-eight young people's societies. These churches have over thirteen thousand members in good standing. The Bible schools have over 26,000 members. The church properties, including hospitals, orphanages, schools and day schools, represent the sum of $1,834,535.

The crowning feature of evangelism in Porto Rico is the fact that the workers are consolidated into an organization known as the Evangelical Union of Porto Rico. Its aim is to bring about the most complete spirit of coöperation possible, and the best results obtainable by united effort. As a part of its program the Union meets twice a year. The summer conference of the Union, which meets at the Polytechnic Institute at San German each year in June, is an occasion which is looked forward to by all the evangelical workers, and is a source of inspiration, blessing and enlightenment to the many who attend. Its beautiful buildings are placed at the disposal of the workers attending the conference, where they may have lodging and meals. The grounds of the Institute, fascinating in scenic beauty, lend charm to the occasion, and a program of the most interesting and important topics discussed by leading men and women speakers makes this summer conference, as one writer expresses it, a "season of heart-and-life quickening and uplift."

The Baptists have taken the lead in having self-supporting churches. The church in Caguas, a large industrial town, has been paying its pastor's salary for years. Two others are raising their own budget for some time past, and this year two more have decided to be self-supporting. One of these has the distinction of being in the village known as Jerusalem, situated at the foot of El Yunque, one of Porto Rico's highest mountains, and the other is a growing and most important mission post in Santurce, the largest suburb of San Juan. This chapel has outgrown itself in Santurce, and a new plant which will cost $40,000 is greatly needed to carry on the great evangelical and community work, which was begun years ago and which progresses in spite of all odds under the splendid direction of Miss Lydia Huber, a consecrated young woman who has given the best years of her life to the Baptist mission work of the Island.

The Presbyterian church has probably distinguished itself along the line of educational and health work, although its many churches and chapels dotted over the part of the country assigned to this denomination have made a record by collecting for the support of its work in the Island at the rate of $5 per capita yearly for every man and woman and child affiliated with the church. Quoting from a report rendered by the superintendent of Presbyterian missions we find that "taking into consideration the difference in wealth, the Porto Rican Presbyterian pays two and a half times as much as does his Presbyterian brother on the mainland."

While the gospel story has been told simply and earnestly in all these Presbyterian hope havens, columns might be written in relating the marvelous work going on in the Presbyterian Hospital of San Juan, to which people go from the remotest barrios in quest of health, and of its splendid Nurses' Training School, of which Miss Ruth Pearce is the capable superintendent. Keenest interest and care are given to the physical and moral development of the forty girls under her charge. The graduates of this school have already made a record for themselves and for the hospital because of the splendid service they are giving to their own country as professional nurses.

We might take a run over to Mayaguez, the third largest city of the island, and find a warm welcome awaiting us at Marina Neighborhood House, where a church,

Graduating Class of 1926, Evangelical Seminary, Rio Piedras, Porto Rico.

Christian workers' training school, day nursery, dispensary, and other activities are ministering to ten thousand people under the direction of Miss Clara Hazen.

Not far from Mayaguez in the quaint City of the Hills known as San German is the great Polytechnic Institute. The progress of this institute is like a romance. Its founder and president, Dr. J. Will Harris, conceived the plan to establish a self-help school for Latin American youth, and beginning with twelve students and two or three old shacks it has developed into what will soon be the greatest university of Latin America. It commands one of the most beautiful sites in Porto Rico. It has a campus of nearly two hundred acres of land. Its plan calls for thirty buildings, several of which are already constructed, and it has at present three hundred students, as well as a long waiting list. The beauty of the Christian life, the dignity of labor, the spirit of democracy, as well as the essential need of coöperation, are some of the fundamental principles brought out in this great institution, which already is the pride of Porto Rico.

A monument to Methodist womanhood is the beautiful George O. Robinson Orphanage, established in 1906 by the Woman's Home Missionary Society. Many of the most needy girls of Porto Rico, who, bereft of parents or resources, would have grown up in the worst of conditions, have been given a chance in this splendidly equipped school, where they are taught to appreciate the value of knowing how to do all kinds of housework while at the same time they are given a graded school education and are sent to high school if promising students. At the age of eighteen, when a girl is ready to leave the orphanage, she is equipped with a good Christian training, prepared to grace any home, and is also ready to be self-supporting or take up training in professional nursing, social work or for the missionary field. This institution, directed for many years by Mrs. J. C. Murray, is an honor to Methodism in Porto Rico.

The Congregationalists are also doing a big work, both from a health and educational standpoint. Apart from the splendid evangelical work put across in their churches, beautiful Ryder Memorial Hospital, situated in Humacao, one of the richest towns on the eastern part of the Island, stands out in relief. Beginning with a small dispensary not many years back, it has today a group of buildings valuing approximately $70,000. Its equipment is

modern and complete, making it possible to perform thirty major operations a month and to give treatment to some two thousand patients.

In Santurce Blanche Kellogg Institute, established under the auspices of the American Missionary Association of the Congregational church, has become a leading center of instruction for young ladies whose parents belong to evangelical churches. Especially for the needs of girls brought up in Christian homes was this school started years ago, and today under the wise direction of Mrs. Alice McGee it may be considered the most complete seminary of its kind for young ladies in Porto Rico.

Mention has only been made of the leading denominations of the Island, but the United Brethren, Disciples of Christ, Christians and Lutherans are filling a big gap in the evangelical and Protestant field which cannot be overlooked. Last but by no means the least is the Evangelical Seminary, which is probably doing the most to solidify the Protestant work throughout the Island. The Seminary is situated in Rio Piedras, the university town of Porto Rico, and young men from all the denominations are being prepared for the ministry. Fortunately the seminary is situated so that the students can pursue certain courses of study in the university at the same time that they are taking their theological course, to which an able staff of professors devote all their time. The seminary has grown out of an effort made by the Baptist and Presbyterian churches in 1906 to give young men of the Island theological training. This work progressed for some time, and two other denominations started the same kind of work, and in 1919 the four schools were merged into one, and then all the other denominations joined in the final consummation of an evangelical seminary which would meet the needs of all the churches and would build up a representative native ministry. So satisfactory have been the results thus far that where twelve years ago there were ten American missionaries in one denomination today the thirty-three churches of that denomination have Porto Rican pastors. Dr. J. A. McAllister is the dean of the seminary. He has not only proved a loyal friend and brother to the young men under his supervision, but he has laid a plan for the seminary campus which will make of it within a few years' time a theological school of which any country might be proud. While the building plan is in the making, young men of caliber, young men of large vision, young men who have been carefully and prayerfully prepared to fill the pulpits of the Island, are going forth from the seminary fired with true Christian zeal.

So while the harvest is great and the laborers are few, while there are innumerable difficulties and obstacles to be overcome as there are in every mission field, we see in our mind's eye at this moment an evangelical host scattered throughout this beautiful Island of palms and sunshine and warmhearted folk who have been brought into the light through the faithful interpretation of God's Word and of the Christ life by those entrusted with this work. We see too a strong, buoyant ministry developed out of this host, all bound together in one great enterprise, that of lifting high the banner of the cross, undauntedly pressing forward, conquering and to conquer.

A PATRIOTIC PERSON.*

Rev. John Gardner, D. D.

In thy pavilion, O Eternal, who may be a guest? Who may dwell on thy sacred hill? He whose life is blameless, who does right; he whose words are from the heart, no scandal on his tongue to hurt his fellow, no insult heaped upon his neighbor; he who has contempt for rogues, and honors those who reverence the Eternal; he who keeps his oath, though he may lose by it; he who will take no interest on a loan; he who will not be bribed against the innocent;—he, living so, shall never be rejected. Psalm 15 (Moffatt).

We have here the Israelitish conception of a patriotic person, and I want to use the psalmist's delineation of a citizen of Zion

* Northfield General Conference, 1926.

Dr. Gardner is a Congregational pastor in Riverside, Cal.

as the basis of our consideration of the relationship of Christian people to society, and particularly to the land whose sovereignty they own.

There never were a more patriotic people than the Jews. Their territory was one of the smallest in the world, and in many respects most obscure. It was insignificant if measured in its length and breadth, or by its markets. I come from the West, where the counties are large. Riverside is not the largest county in California, but it is 200 miles long and 50 miles broad. You could put Palestine inside Riverside county, and still have as much land left as would form an average county in some of our Eastern States. Some of its valleys were fertile, but other parts were bare and arid. And yet there never were a people who imagined their land so great, so rich and powerful, so potential as did the citizens of Zion. And nothing that might happen to them could possibly diminish their love for their native land and for the city of their heart's desire.

If you were to survey the old Jerusalem you would find it a city within walls, and each of its walls would be about half a mile long. My city of Riverside has 263 miles of paved streets! Yet these people, these Jews, have made their city one of the most famous cities, perhaps the most famous city, in all the world.

In the period of their exile they were taken into the Northland, where there were broad, rich valleys and plains, where there were mighty cities and temples and palaces, but nothing that they ever saw, nothing that they ever encountered, appeared to them to be of much significance in comparison with the land from whence they came. And that love for Palestine and for Jerusalem has persisted through all the centuries.

I think there is nothing more moving than to read some of the passages in the Bible to see what it was that inspired these people. Take, for instance, the verse out of the 23rd Psalm, "Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil. My cup runneth over." You might stand on one of the eminences in Palestine, and just at the point on the horizon where the dome of sky kisses the earth you would reach the confines of the country; but all that dwelt beneath that spanning arch dwelt within the range and beneath the roof of the tabernacle of the Most High. All of them were the guests of God. And so, when these citizens of Zion had lived for a long time in a strange land, whatever prosperity might have come to them, whatever change in their outward condition, they felt themselves unable to sing or give their souls wings, for they were exiles in a foreign land. Their harps were hung on the willows. They were exiles from the land of heart's desire.

You read in the prophecies of Ezekiel, who was living away in a proud empire to the north, something which is astoundingly strange. You find this man of priestly caste, who knew well the limestone hills on which Jerusalem had rested, dreaming of a city which is restored, of a temple which is more resplendent than anything of the past, and from the gates of the temple there emanates a magic river, a river which flows with pure, pellucid stream through the streets of the city, and deepens as it flows, until with majestic grandeur it continues its onward rush, transforming arid wastes into pleasant gardens, and ultimately reaching and pouring forth its wealth into the sea of death, and transfiguring it into a sea of glorious life.

Or you read another story, like that of Daniel, who had gone out from Jerusalem when it was in ruins, who had devoted his early manhood to the attainment of place and power in the empire to which he had been carried, but when he became the greatest statesman of one of the mightiest empires the world has ever known he could not forget his past. The great, practical man, the man of brain, the man of power, the man of resource, the man of ability to organize and govern a mighty empire, three times a day went into his own room and opened a window toward Jerusalem. There was no actual Jerusalem. There was nothing but a great heap of débris where once Jerusalem had been. Jerusalem! It was a charred ruin, and yet three times a day he opened his window toward Jerusalem. He prayed to the God of Jerusalem. He fed the fires of his soul and equipped himself for fresh tasks because of all that he knew to belong to Jerusalem.

That is patriotism. Patriotism is not a thing that belongs to mere shouting: it belongs to dreaming. It belongs to a conception of the origin of your people, the greatness of your own family life, the security that comes from reverence for God and fidelity to a holy trust. And it is with reference to patriotism that I want to speak.

The American Heritage.

You and I glory in the fact that we belong to the American Republic. These United States of America had an origin as unique and as wonderful as that which belongs to the Hebrew race. The men and women who came 300 years ago and gathered together on Plymouth Rock were a unique breed and a unique type. Only one of them was more than 28 years of age. All of them were mortgaged up to the hilt. They had not an axe, they had not a spade, they had not a pick, they had not canvas for a tent, they had not a chest in which to put their clothes, which was their own. Everything they possessed was mortgaged; every man and every woman among them was bound hand and foot by obligation to merchants who had lent them things at tremendous, at extravagant cost.

But there they were, men and women who had left a glorious heritage, a great tradition, because of a faith that burned within their souls, because they were lovers of freedom, lovers of an open Bible.

One hundred and fifty years later there was wrought out in our midst that great and remarkable movement known as the American Revolution, the mother of the great revolutions of Europe, the mother of the French Revolution, the mother of the great movement in Italy which ultimately culminated in the teachings of Mazzini and in the achievements of Cavour, and made the Italy of today. Out of it all there came back to England itself, from whence the original ideas had sprung, a determination and a passion to realize common suffrage and to establish the right to freedom of speech and belief among the people of England.

All of that belongs to our heritage. That was how we came to be as an American people. Those from abroad who traveled among us in the early days following the Revolution declared that in our country they found no one of riches, no one of outstanding position among his fellows. In the clearings of the forests of Massachusetts, Connecticut and New Hampshire, in the clearings of Virginia, they found people who were simple. Wherever they went they found men and women who loved education, who loved justice, who loved freedom, and who were prepared to sacrifice all that they had on behalf of liberty and equality and fraternity.

During the period from that time to this there has been a great struggle amongst us, but that struggle has achieved something which is altogether worthwhile. It is what has made us a peculiar people and a mighty people in the earth.

Until the other day it was not questioned that these things belonged to our peace. Until the other day there was an open door for any lover of freedom, for any man who wanted a hearthstone, for any person who wanted to build an altar at which he might pray to God. These were the things that belonged to our peace. These are the things which are enshrined in our songs. These are the things for which we have built our schoolhouses and our temples. This land, yours by birth, mine by adoption.

America has its own history, its own tradition, its own faith, its own destiny. Now, what are we going to do with the heritage which has come to us?

The first thing is to try to grasp for ourselves some of those elements which are inherent in the faith which gave us birth, the faith which has conserved our tradition up to this present moment, the faith that has sprung out of a knowledge of the Scriptures by the common people. I want to emphasize one or two of those things.

Rights and Dignities of Manhood.

In the first place, our people, like the Hebrew people, have insisted upon the inalienable rights and dignities of common manhood.

It is a fatal thing for any government to arrive at the point where it does not appraise truly and reverently the man who has not enough property to make it worthwhile to make a will. We are in great danger of overlooking that man, but he is the common stock out of which our tradition has grown.

Respect for a man as a man, respect for

a man in his physical well-being, in his spiritual heritage, respect for a man as an ethical person,—that must lie at the foundation of greatness or security for any people. There must be at the heart-beat, if we are a loyal people and a patriotic people, a determination to conserve human values and to develop and strengthen a high-minded manhood.

That seems a most trite thing to say, and yet you know perfectly well, through the development of certain movements in our midst, that we are not seeking to conserve a high-minded manhood as we once did. The other day there came into my hands a series of clippings from a paper which has quite a large circulation in the city of Chicago. It is a paper written for young people and circulating among young people. One of the clippings from that paper, as I remember it, said something to the effect that in connection with the American Revolution no pity was shown for any Tory. They tarred and feathered him, and persecuted him, and drove him out of the country; that when the French Revolution came there was no pity shown to people who had had the best of this world before the Revolution dawned; and in the coming revolution that was what would be done to the people who had had property,—no mercy, but bloodshed until they were gone.

That sort of thing is quite rife. Yet that is only one side of the picture. You know the sort of thing that we who profess to believe in law and order and the rights of property are doing on the right hand and on the left. If I were to tell you some of the things that are being done in this year of grace in the great Western world with reference to the holdings of the American Indian you would flame with indignation. He is really an American citizen, though we have treated him as if he were a ward of the government. In New Mexico, California, Florida, and in various other states of this Union that man is being robbed, that man is being driven out, that man is being neglected and suppressed. Only a few years ago did it happen that in two or three of the schools for the American Indian we permitted him to have an education equal to the fourth year of a high school.

We people in the United States of America who have this great and glorious heritage are not regarding a man's integrity, his moral manhood, as a prime necessity to be safeguarded in our collective opinion as well as in our individual transactions.

All of this that I am referring to demands, I think, that we should go back to the sources of our judgments as to the nature of patriotism. Patriotism is the daughter of true religion.

Elements of Patriotism.

The first element in the psalmist's conception of a true and loyal person is this: you cannot get that attitude toward family and national life which is essential to true greatness and continuity unless you build it on a religious foundation.

The thing that made the Jewish nation was its conception that it was the guest of God. That is the central idea in the psalmist's picture. "Who shall abide in the tabernacle of the Lord? Who shall dwell as God's guest in his own pavilion?"

That is a great and solemn figure, and it has many implications. "Who shall dwell as God's guest on his sacred hill?" The feeling that my land is God's land, that the sunshine and the rain, all the riches of the fields and all the wealth of the rivers, and everything that comes to me for my sustenance and delight and development,—all this is a benefaction, an entertainment, part of the banqueting chamber of the Lord Most High.

I have nothing that I have not received. I belong to a glorious heritage, and I have a great privilege. I am a guest of God. When a man thinks of life and relates it to the Almighty after this fashion, he begins to inquire into the foundations, the fundamental things that belong to a developing civilization.

I think it was Benjamin Kidd who said that civilization is not built upon science, but upon conscience. You do not make a nation rich, and you do not make a nation mighty because you have developed within the boundaries of that nation an extraordinary knowledge of the forces of nature, and how they may be harnessed to the industries of man. Just because we have factories, and because we are able to or-

ganize life so that we have so many amenities as belong to the American people, we must not imagine that we are civilized, or that we are building up anything that is great and worthwhile.

We are building up only as we build on conscience. We are building up only as we build upon the integrity of our individual hearts. We are not building up on the integrity of the individual heart until we come to the point of recognizing not only that God is, but that God is regnant; not only that God is, but that God has authority over this domain; that this place is the pavilion of God. This is the holy hill where God dwells and where God reigns.

Atheism is not a common thing, if you regard it as an intellectual reaction to the world. It is not common to find an intellectual atheist, but it is common to find a large number of people who imagine that God is not reigning in his world: and that is the danger of the American people of the present time. They think that, as a matter of fact, things are made very much for the person who is capable of the greatest amount of ingenuity and audacity: and that is one of our imminent perils.

Let me tell you one reason which led me to choose this subject! The other day, when idly turning the pages of a monthly magazine, my eyes fell upon a story which arrested my attention. It related to Judge Gary. There is something about Judge Gary which I have always respected, and I think that what he had to say in the magazine is worth our attention, and our most serious attention. Before telling you the incident which stirred me I must first of all remind you of that famous American story which appeared some few years ago, entitled "David Harum." You will remember the philosophy of David Harum. This was the philosophy, and I have never heard it repeated in a Rotary or Kiwanis Club but that it made good, red-blooded Americans laugh and cheer!

"Do unto the other feller as the other feller would like to do to you, and do it fust!"

That is a popular theory of life in our day. Over against it I place this story of Judge Gary. He says that once when he was a small boy he was standing opposite his father, who was a farmer, when his father was engaged in selling a horse. To all appearance the horse was a perfect horse, but, as a matter of fact, it had a hidden blemish. As the boy stood by his father's side he heard him say to his would-be customer:

"My horse has a secret fault."

He told the man what the fault was, and the transaction was carried through on the basis of perfect knowledge; and Judge Gary says, "I was surprised that my father should miss the chance of making a good bargain by giving the thing away like that!" He says (this is the point), "My father was surprised and hurt that his son could imagine that he would be capable of selling the horse without telling what were the horse's blemishes, if it had any."

There you have two pictures drawn from modern American life. David Harum with his smartness saying, "Do unto the other feller as the other feller would like to do to you, and do it fust," and Judge Gary's father, a man of simplicity, courage and conscience, fidelity and integrity, who was hurt that any one, and especially his own son, should imagine him capable of a clever but crooked deal!

Which of these two men is a typical American? I tell you which I think is an American: it is Judge Gary's father, and I will tell you why. I admit the prevalence of the cult of smartness. There are a great many things happening in America which are disappointing and distressing. I have lived in the middle West and I have lived in the far West, and I have seen things that are extremely wicked attempted and accomplished in both places. On the other hand, I have seen a city like Chicago, which began only yesterday, grow to be a place of 3,000,000 people, and develop such a clearing house, such a system of business and banking, that there is not a commercial house in any country in the world that would hesitate for one moment to have dealings with the clearing house of Chicago.

You cannot build up a nation excepting on the foundation of integrity, of character and conscience.

If we are the guests of God, and if civilization is built not upon science but upon conscience, then there are four things to be found in this little psalm, which we must always remember.

INTEGRITY.

The first is that the citizen of Zion is a man of integrity. That is to say, he is a sincere and blameless man. His thorough devotion to God is matched by his integrity in his dealings with his fellow men.

The man within the church of Christ, who names the name of the Lord, is a man whose word is absolutely sincere. You remember that interesting word which the apostle Paul in writing to the churches emphasized, the word which is translated "sincere." You know something, perhaps, about the origin of the word. But let me remind you that sincere is a compound word. It is made up of two Latin words, "sine cera," meaning, literally, without wax, and this is the story. In the old days when Rome was coming into her glory, wealth and power, there was little of the artistic among the Romans, but a great deal of the materialistic and the acquisitive. Roman soldiers and plutocrats went to Greece, and gathered choice statuary, and brought it back and had it placed in the palaces and gardens of Rome. In the course of time, however, the Romans themselves developed artists, and the wealthy people of Rome gave orders for sculpture by Roman sculptors. Sometimes these Roman sculptors imitated their models, and out of the fine marble to be found in Italy chiseled fair images. But now and then there would be a little flaw in the marble, or the chisel would slip and there would be some blemish or defect in the sculpture. The artist who was unscrupulous would take a little wax and place it in the crack, or into the place which had been dealt with carelessly, smooth it and cover it over, and sell the statue as though it were a perfect thing. The owner would pay for it, and place it in his garden. Then the sun would shine, and the rain would descend, and the wax would be washed out, and the statue would appear as an imperfect thing. So it came to be that in the business attending upon so great a thing as art the man who would order a sculpture had put into the contract, "It must be sine cera," that is, without wax, without blemish, without pretence. And when the apostle would describe a Christian in his relation to society, he says, "If you are real, if you are worthy as a Christian, you are without make-believe, you are sincere. Your character will stand the test of storm and stress. Wherever you are, you will be Christ's man."

That is what is needed in America just now. We make pretence. We pose. Out of the 110,000,000 people in America 80,000,000 are nominal adherents of the church of Christ. Yet we have such lawlessness, such inequality, such injustice, such poverty, notwithstanding all our wealth, as must make the angels weep.

There is something wrong in the church of Christ that permits people who pray to behave as bad citizens.

In the next place the psalmist describes this man as a charitable person: and that is a most interesting thing. I cannot enlarge upon it as I should like to do. The suggestion of the psalmist brings vividly before us the contrast of the actual. There is a certain aspect of life which is all too common in America, and which the members of the church of Christ ought sometime or other to suppress or eradicate.

The ideal man, the man who loves his country and whose patriotism is born out of religion, is a charitable person, and, as the psalmist puts it in one exquisite phrase, he cannot endure to hear a thing said about a person who is absent which will detract from his reputation.

One of the most serious things in all American life is whispering the one against the other, detraction from another man's reputation, insinuation that people in high places are not to be trusted, an attitude towards life which leads us to think that the man who gives himself as a senator or a member of a State legislature must necessarily be a crooked person.

There is something wrong with this attitude, my friends! I maintain that one of the things we ought to get out of a conference like this is a conscience void of offence, a conscience so sanctified that when we go back to our various churches and cities we carry with us such a sense of God and such a sense of the right and the integrity of personal character that we never tolerate in our homes gossip which is scandalous, and which detracts from the influence of men in public office.

I am quite sure of what I am saying. I am equally sure that a great deal of the mischief in connection with family life

which is disintegrating America at the present moment is due to gossip.

In my State one out of every two and one-half marriages is dissolved within five years of the marriage day. The other day a young woman came to be married. She was 25 years of age and had been divorced three times. This sort of thing is going on in every part of the country.

I maintain there is a cause for it. A part of that cause is the way in which people are backbiting and speaking scandalously about their neighbors.

This psalm says that the patriotic person has respect for the integrity of a man's character and reputation, and has respect for the integrity of family life, and because he loves his country he is going to build up the homes of his country and the reputations of men and women in his country. He is going to try to do those things which will make life wholesome and sweet and pure.

The last thing that I want to emphasize in connection with the psalmist's picture of a good man and a good citizen is that he is a truthful person, whose reactions are violent when it comes to resenting the vile and the cheap person. The cheap man is one who does not ring true, a man who is a counterfeit, the "smart" person, as we call him; that is to say, the man or woman who is so fond of uttering the witty but at the same time the smutty thing. I cannot elaborate upon the tendencies of literature and the drama tonight. The situation is one that we as Christian people ought to consider. You know what I mean,—that pandering to the lusts of people which characterizes our amusements, our dances, our social entertainments and our various shows. The sort of thing which is altogether too common in connection with our moving pictures. The sort of thing which has been developed within the last few years in connection with many modern dances.

All of this is dangerous to the life of our American people. If we are going to conserve our ideals, our churches, our faith, if this is to be a Christian republic, it is imperative that those of us who believe in the Lord Christ, and who devote our leisure time to such a study of the Scripture as belongs to a conference of this kind, should go back to our churches and cities, determined that we are going to be a leaven. I am sure that when the church will cleanse and sanctify itself, will deny and discipline itself, then the church can save the city and the country.

FROM AN OLD LOVE LETTER.*

1 JOHN 4. 8.

Rev. Avery A. Shaw, D. D.

Our text this morning contains the stupendous revelation, "God is love." This love is not that of friends or of parents, it is not love kindled by lovableness, but considered, deliberate, vicarious, redemptive love. Love of the unlovely and rebellious, love that pays any price, it is all these elements and this added: God not only does deeds of love, but he is love.

When John uttered this great message life in the Mediterranean world was hard. The Oriental god was a despot. The Greek gods were an oligarchy, each jealous of the prerogatives of the group. The Roman gods were little more than glorified administrators of law, and shared all of man's frailties. To the Jews there was one God, holy but autocratic.

There are four implications stated in the text. First, "He that loveth not knoweth not God, for God is love." "The eye sees only that which it brings with it the power to see," an ancient Latin writer declared. "Spiritual things are spiritually discerned." There is small measure of truth and great falsehood in "Love is blind." Love deliberately closes its eyes to surface imperfections, but is able to see through to the inner good, to possibilities undreamed of by the casual observer. It is only the superficial knowledge we acquire of an object which does not deeply interest us. A man may do occasional acts of benevolence because of pity, and still be profoundly ignorant of God.

* Northfield Women's Interdenominational Home Mission Conference, 1926. Condensed.
Dr. Shaw is a Baptist pastor in Brooklyn.

"He that loveth is begotten of God, and knoweth God." This is a positive statement of the previous word, but with an added element. "If we love one another . . . . his love is perfected in us." Love is not something added to life, not something that can be imitated. It is not a pose. It is vital, inherent. It is the whole man being moved and moving. It is the settled policy of life. As such it is evidence of divine sonship. "By their fruits ye shall know them."

There has been too often a tendency on the part of Christian people to disparage the kindness and generosity of those who do not profess to follow Christ. Our fathers sometimes spoke of good deeds of men outside the church as "filthy rags," but Leigh Hunt was far nearer the truth when he pictured Abou Ben Adhem, when he found that his name was not written among "those who love the Lord," as modestly but "cheerily" saying, "I pray thee, then, write me as one who loves his fellow men." And the next night when the angel came, "Lo, Ben Adhem's name led all the rest."

"For the love of God is broader
Then the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Beautifully and wholly true! But though a man may not attain the measure of God's love, he may have and exhibit its quality; and if he does, whether he walks with us or not, he is one of his.

"He that abideth in love abideth in God, and God abideth in him." We often note the acceptance of this ideal up to a certain point. Jesus says, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen."

Mr. Gandhi, talking about Christianizing India, says: "I would suggest to you four things. First, that all Christians, missionaries and all, live more like Christ! Second, do not adulterate Christianity; give it to us in its rugged simplicity and its high demands, then we cannot resist you! Third, put your emphasis upon love, for love is the central thing in Christianity! Fourth, study non-Christian religions more sympathetically, that you may have a more sympathetic approach to the people!"

"He that abideth in love abideth in God, and God abideth in him." Why not give that method a fair trial? Dare we try it?

Yet can love originate in us, unloving and selfish? How can we love God when we do not know him? "We love because he first loved us." We know love, enter into its atmosphere, are transformed into its quality, learn and are enabled to practise it, because he first loved us.

It was a revolutionary doctrine this that John announced. Where did he get it? Not from his Jewish training, not from his Greek friendships, and not from his knowledge of Roman religion. There was nothing in his native character to give it to him. He did receive it from Jesus. His "compassion on the multitudes" was not a common attitude then or now: the common attitude is the desire to use the multitude, to get their influence, their votes, the fruits of their labor. "Herein is love, not that we love God, but that he loved us and sent his son to be the propitiation for our sins." It was a case of a strong man conquered by love and sharing that love.

You and I need the God who is love for our suffering and our sinning. We do well to cry,

"O love that wilt not let me go,
I rest my weary soul on thee!"

It is what the whole world needs. Unless we are ready to identify ourselves with the God of love revealed in Jesus Christ, all our mission service is as sounding brass and clanging cymbals.

Salvation.

"God thought it,
Christ bought it,
Faith brought it,
The Scriptures taught it,
The Holy Spirit wrought it,
The Devil fought it,
But I have got it!"

Scottish Mission Hospital,
Tiberias, Palestine.

Dear Mr. Moody,

We enjoy and profit each month by the **Record.** We have two departments of work here, the evangelical or colportage work and the mission hospital of 50-odd beds. A staff of some 15 persons read the copies of the **Record.**

(Signed) Irma M. Torrance.

LIVING AN IMPERIAL LIFE.*

Rev. A. W. Beaven, D. D.

It is rather an obvious corollary of the principles which I placed before you in my address on "Life's Imperial Leader" that any person who has the desire to live a life of imperial spiritual power would naturally seek alliance with the imperial leader.

I am not going to take for granted, however, that each of you has made that alliance with the Master in any deep and vital sense. It is so easy for us to assume that because we have heard about Christ, therefore that great experience which eternally links us to him has actually taken place. On this closing day of the conference I want to challenge you young women to examine the actual relationship that you sustain to the Master.

It is one thing to take religion at first-hand, and another thing to have it second-hand. Secondhand religion is always impotent. It never propagates. It often gives out at the most critical time. But a first-hand contact with Jesus Christ which brings with it a sense of vital personal relationship with the Saviour is something that stands when a testing time comes.

First and foremost I ask you to put this question to yourself: Have you definitely allied yourself with Jesus Christ by your own choice, taken him as your Master, submitted your will to him as the one who is to guide you through life and lead you into the largest meanings of life here and hereafter? If not, the first step in living an imperial life is to make such an alliance.

There is a sense of false independence that intoxicates youth today. We are living in a time when many of the reasons for a sense of need have passed. We are fairly cocksure of our self-sufficiency. We dislike the idea of being dependent upon anybody. We throw our heads back and sing that line of "Invictus" which runs, "I am the master of my fate, I am the captain of my soul," with a sort of feeling that we have answered any challenge that life can put to us.

I think sometimes that we have the new psychological idea of self-expression run to seed. When that word is used, as it is so often used as a camouflage under which to allow pure, unadulterated egotism to masquerade, then it is one of the most dangerous ideas that can come into the life of either youth or age.

Each individual lives in the midst of various relationships; the relationship with its own desires and resources is one of many. There is a relationship with parenthood, with family, with society, with the past and the future, and with God almighty. When the individual soul cuts off those various relationships and stands obsessed with its own egotism, and says, "The only thing I will do is what I want to do," then you have life reduced to absurdity. Yet it is often our unwillingness to acknowledge any obligation existing in these other relationships that we cite as a cause of pride.

Youth says: "Take the advice of my folks? No! Listen to my teachers? No! Learn from the past? No! Depend on God? No!"—not realizing that unwillingness to utilize the experience of others is a sign of great weakness.

I want to stress this point, that there is an element of weakness in a sense of self-sufficiency, and an element of profound strength in an attitude of dependency that makes us eager to capitalize the forces of the universe that can be of assistance to us.

The difference between civilization and savagery is largely at this point. Savagery with defective self-sufficiency stands in the midst of the resources of the universe and never capitalizes them. Civilization enables the individual to ally with himself all the forces of the universe that drive in the direction he wants to go. That is the basis of progress.

When any young person says: "I shall consult my own desires and do what I want," he has started back toward an attitude of savagery, and has renounced some of the greatest principles upon which modern progress rests, namely coöperation, interdependability, and the ability of the individual to ally himself with the forces of nature.

When a person stands in the presence of God and says: "I bow to no one: I shall determine my own life," he is cutting him-

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* Northfield Young Women's Conference, 1926. Dr. Beaven is a Baptist pastor in Rochester, N. Y.

self off from the most marvelous partnership that life offers. Such a one may live his life on a pigmy scale, and getting the little reactions that his isolated personality can bring, but he is cutting himself off from the marvelously imperial experiences that can come to the human soul who links himself to God in Christ.

If you say to me that you have no particular sense of need of Jesus Christ, I tell you that you have desperate need of him, if only to put at your disposal the resources that are alone able to lead you into the largest and most imperial places you are capable of occupying.

Do not go away from this conference walking your own little path and leaving on one side the broad highway picked out for you by Jesus Christ! You will lose infinitely if you do not ally yourself with him and utilize for yourself the things he can bring within your soul and life.

Moral Reinforcement.

Again, this alliance with Christ brings great moral reinforcement in our struggle to achieve that spiritual self-respect that alone comes with the victory of the best.

We do not get far in the experiment of living before we find that our personalities are the battleground of two contending forces. There are forces that rise from our inheritance of the past, animal forces marked by selfishness and appetites and passions that we ought to curb. On the other side is the spiritual personality which should rule these baser elements and hold them in their place. Not every one becomes conscious of the exact nature of the fight, but I do not believe any man ever lived who did not some time come upon the arena shocked to find that some of the elements he thought were caged had broken leash and needed to be whipped into submission. God means that the spiritual personality shall control. The fight turns largely upon the ability of the spiritual within us to ally itself with the factors of imperial strength which God can release to us. To leave the Master out is to fight alone. To take him is to bring the reserves of eternity to help us.

What the youth of today should get clearly in mind is that the battle between right and wrong is the outstanding battle of this age and of all ages. The Master is the leader of the forces of right. In view of this situation the forces of evil may win, so far as I am concerned, not only if they get me to fight for evil, but also if they can prevent me fighting for good.

This is a point a lot of young people do not realize today. Read the Old Testament where it describes the people in a little town called Meroz! Israel was fighting for its life against an enemy, and the leader of Israel summoned the people of all the towns to come out and fight. The people of Meroz, though they would suffer as much as the rest by an enemy victory, did not show up. The charge of the leader was this: "Curse ye Meroz because they came not to the help of the Lord, to the help of the Lord against the mighty!"

There are lots of people today who stand back in a sort of placid self-satisfaction, saying, "I am not bad," who do not realize the tragedy of holding back when they might be fighters for the right. This is a danger for you and me. We may not be likely to commit terrible sin, but we are likely to be abominably useless.

To live the imperial life means that you count for God.

Christian Leadership.

Today the out-and-out Christian, the one who is determined to count, has an outstanding opportunity for leadership. Particularly is that true among young women. Many among your generation of women, both old and young, are decidedly confused. They are not quite clear where they are going. It is not quite clear yet whether the changes that have taken place in the last 15 or 20 years in the status of women are going to be used to lift humanity or to pull it down. Most of the restraints of the past have been removed. One after another of the walls that hemmed woman in have been broken down. This is true of women over nearly all the world.

Formerly women spent most of their life in the home. They did the cooking, they made the clothes, but now most clothes are made in the factories, and we buy prepared foods, and baker's bread, and canned fruits. What do the women of today do with the time and energy and strength that the home used to demand? They tend to be expended

now outside the home. Instead of a girl working under the eye of her mother, who is intensely interested in her moral and spiritual protection, her time and energy are now expended under the eye of some other person whose interest is not necessarily a moral interest or a protective interest, but often an exploiting interest: and that is a tremendous change.

Formerly the average amusement sought by a girl took place under her mother's eye or under the chaperonage of some older person. Today most amusement is furnished by a commercial amusement-maker whose first question is, How much money can I make?

Formerly the average woman had not much education outside the social graces. Today every avenue of education open to man is also open to woman.

Formerly the making of a home was to be her chief life work. Any occupation open to man now is open to woman. You young women are freer to choose your own vocation, freer to go where you please, read what you please, see what you please, than any group of women who ever walked this earth and retained their honor. Therefore a change has come over the whole status of women that is revolutionary in its far-reaching effects.

Just as in times past, whenever any large group of people is given new liberty, immediately two tendencies express themselves. One tendency is to use the freedom for selfish and lower purposes: in other words, liberty becomes license. The other tendency is to accept the responsibility which liberty involves. Then liberty is a blessing. These two tendencies are in evidence among women today. One group says, "Now we are free to do as we please! Anything that a man can do we can do. Because a man smokes, we may smoke. Because a man has a double standard, we may have a double standard." This will make liberty a detriment. It must have something to restrain it. Inner restraints must be developed, or liberty will degenerate into the worst forms of self-indulgence.

This need among women for inner restraints is the essence of the reason why they need Jesus Christ and his idealism. The girl who allies herself with him and develops by his Spirit a control and sense of direction that will enable her to see clearly and walk surely amid the changing conditions in which she moves, has a chance to minister to the womanhood of the present in a marvelous way.

We need you, Christian young women: your friends need you! We need the kind of young women who are interested enough in things spiritual to come to Northfield. Upon you who feel the inspiration of these days there rests great responsibility. You are going back to your homes and schools and social life. Upon you rests the challenge to see to it that this new freedom summons young womanhood to a higher plane than they ever walked in before.

And this wise Christian leadership among women is needed not only in the home and social spheres, but we desperately need it in civic life. We are passing over to you who have won the ballot some exceedingly tangled problems. Some large social experiments have been inaugurated that we have not seen through. The internal problems of industrial life with the relations between the human values and the material values involved, the whole question of race relationships, our foreign policies, our attitude toward war, the complex problem of the control of the liquor traffic, are unsolved problems that face you. Christian women who can think clearly and exercise a far-sighted leadership in these issues will have an influence of great import. And dare you exercise that leadership without adding to your own best thinking the wisdom that is in the principles of the imperial leader? Ere this conference comes to a close let us face him, take him, learn from him, follow him! Along his highway is a grand future for your sex, your generation, your nation, and the world. If we fail to follow him and to capitalize his wisdom and guidance, we wander in the dark following the flickering fireflies of our own imaginations. These next years are our chance. If our lives are to count in great and good measure, can we follow any less than the greatest leader?

Who misses or who wins the prize?
Go lose or conquer as you can,
But if you fail, or if you rise,
Be each, pray God, a gentleman!

—Thackeray.

STUDIES IN PHILIPPIANS: CHAPTER FOUR.*

Mrs. Helen Barrett Montgomery.

This is a personal chapter, largely personal greetings and messages. Let us read together the first nine verses, commencing at the second verse! You remember we put the first verse of the fourth chapter at the end of the third chapter.

The first message is to two women who were associated with Paul in Christian work. A most fascinating study is to take the last of Galatians, and the last of Romans, and this, and the last of Timothy, and get the personal messages: you will see the women who did things in the beginning of the gospel.

Here were two women in Philippi who were wonderful church workers, but they could not agree. Do you know any people like that in our churches? Have we any Euodiases and Syntyches today? We have them right now, people who just cannot get along together, who rub each other the wrong way, and yet they are wonderful church women. And Paul says, "I beseech them to be of the same mind in the Lord." Remember that when we have disagreements and quarrels it is like sand in the bearings! Your automobile cannot run well if there is sand in the bearings. Our disagreements and quarrels hinder the coming of Christ. We need so much to pray that God will give us humility of mind.

Usually vanity is at the bottom of our disputations. "Well, I was chairman of the committee. She has ridden right over me, and has not paid a particle of attention to me. I won't stand for that kind of thing." Usually the ego rises up, and you quarrel because somebody else has taken what you wanted. And the way that people who are at the head of enterprises have to get around these little edges in Christian women is amazing. "Oh, you must be careful! You must remember she is going to be sensitive. She is jealous of that position. She wants that."

Paul says: "I beseech those two women that they be in harmony for the sake of the gospel of Christ." If you are in danger at this point, just pray about it, and work, and keep self in the background, and see if you cannot be harmonious! Then a good sense of humor is a lovely thing to acquire, not to be suspicious. What does it matter? It does not matter at all. It will be all over in a year or two.

"I beg you also, my true yokefellow,"—that was probably the minister of the church to whom he sent this letter,—"help them!" A good many Christians have to spend a lot of time helping Euodias and Syntyche to live in harmony. "For these women shared my toil in the furtherance of the gospel, together with Clement and the rest of my fellow workers, whose names are in the book of life." What a lovely thing, to be associated with a great person like Paul and have him call you fellow laborer, fellow worker!

Rejoice in the Lord!

Take the next section, from the fourth to the seventh verses!

Here you have Paul's rules of daily living. The kind of life we ought to live is given in those verses. And here again you have the keynote,—just as in a symphony you have the motif that started in the beginning of it, and it recurs. Here it is: "Rejoice in the Lord alway: and again I say, Rejoice!" Be joyful Christians!

The thing you can do for Christ that is better than almost anything else, that will help win more people to him than almost anything else, is to be joyful. The whole world wants joy, and if people see someone who seems to have peace and joy, they are attracted, they want that kind of religion. See if you can keep the upward curve and not the downward curve in your mouth! You know the downward curve is awfully unbecoming when you get old,—you do not notice it so much when you are young. But I see girls that I long to stop and say to them, "O girls, you are just building a drooping mouth for yourself, a depressed mouth! Now just rejoice!"

I knew one dear woman who had a lot of ill health, and she got hold of this idea of rejoicing. She went to a gymnasium, and there they said that the physical effect of laughter was one of the best body-

* Northfield Women's Foreign Mission Conference, 1926. Bible class, condensed.

builders you could have. Her daughter was frightened about her mother. She said, "I am afraid mother is losing her mind. She went up in the attic yesterday, and I heard her just laughing, 'Ha! Ha! Ha!'" My friend told me, "Do you know, after you have done that artificially for a few moments you find you can begin to really laugh, and it changes the whole complexion of the day." Now, if some of you girls feel that life is dark and gloomy and dreary, and the sunshine has all gone, go up in the attic and laugh, laugh loud, just make yourself laugh!

But you notice here it is not just to rejoice, but rejoice "in the Lord." There is the great ground for Christian joy, which is different from just merriment. We are to rejoice in the Lord. I feel depressed. I have a Saviour. He died for me. He is getting a place ready for me over there. He has promised that where he is I am going to be, too. I have this wonderful life awaiting me. Begin to think of Christ like that, and you cannot be sorrowful: you have just got to be joyful. Remember that the tallest taper you can carry is to carry that spirit of good cheer and joy through your life! It is a Christian testimony.

And this is a command of the Lord Jesus through Paul: "Rejoice in the Lord; and again I say, Rejoice!" It is a command just the same as the command of Jesus, "Be not anxious for the morrow, for the morrow shall be anxious for itself!" And yet we women go right on thinking that anxiety is a duty. "Oh, I am so worried about my daughter! I am just as worried as I can be. I haven't slept at all; I just worry. She is on a camping trip, and I keep worrying and thinking what might happen to her." That same woman would not say, "Oh, I stole all day today, I swore all day today!" She would not speak of other things that she thinks of as sin. But we speak of worry as if it were a kind of solemn duty, as if we were really doing our duty by our family. Why should we be worried when Christ has told us not to worry, but to trust in him as birds trust?

Let us remember that joy is a duty! Rejoicing in Christ is something we must attain. What is that great word of Stevenson's?

> "If I have faltered more or less
> In my great task of happiness."

Faltered in a task.

When you are in a heathen country you can tell a Christian face by the joy in it. One of the worst things you can say about this country is that when you walk on the streets of New York, though there are probably many people who are Christians, you never would guess it, you never would suspect it as you pass them. They look so worried, so sad and so depressed. Now let us say that loudly, "Rejoice in the Lord alway; and again I say Rejoice!" That is the keynote of this letter to the Philippians.

I want to read you another translation of the fifth verse: "Let your reasonableness be recognized by everyone!" What is the old version? "Let your moderation be known to all men!" If you will take your Greek Bible and look at that word and study it in the different ways it is used, I think you will agree that "reasonableness" is a far truer translation of it than "moderation." Moffatt has "forbearance," Goodspeed has "gentleness," Weymouth has "forbearing spirit": "Let your forbearing spirit be known to everyone!" The root of the word has the thought of self-control, of a middle course, of not going into extremes either way; and it seems to me that "reasonableness" sums up that idea. Just be reasonable! We do lack it so, you know.

Do you think women are strong in reasonableness? A woman said to me the other day: "It is the most wonderful thing to me! You know my husband is a lawyer, and he and another lawyer have been in a trial where they have been fighting as strongly as they could, opposing each other; and when they go out of the court room they go off arm in arm laughing and talking. Now," she said, "most women could not do that." If you are opposing someone, it gets inside you, it is a personal thing. You are not reasonable. Oh, it is a wonderful thing to strive ever to be reasonable, to see the other person's point of view! Let your reasonableness be recognized by everyone!

"The Lord is at hand!" I ever get the thought, when reading in the Bible that the Lord is at hand, that the Lord stands right by my side. He is right at hand. Anyone

that is working keeps his tools right at hand. The Lord is right here. It is the Greek equivalent of the same word, "The Lord is nigh them that are of a broken spirit." I do not think it has any reference to the second coming of Christ, though a great many think it has. But I think Paul is here encouraging daily living by the thought that Christ is right by our side.

PRAYER.

Next comes this wonderful passage: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God! And the peace of God, which passeth all understanding, will stand guard over your hearts and through your thoughts in Christ Jesus." Moffatt says: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving! So shall God's peace that surpasses all our dreams keep guard over your hearts and minds in Christ Jesus."

Do you see the picture there? You are in a beleaguered place, in a fortress. You are not to worry, because God puts an angel—I always say it is a great white-winged angel sentry, God's peace,—around your heart, like a sentry that goes around it. The peace of God that passes all understanding shall keep guard, shall be a sentry to your heart. I think that is one of the most beautiful verses in the New Testament.

"Be anxious for NOTHING," that is the command; but, on the contrary, "in EVERYTHING let your requests be made known unto God!"

Does that mean we can pray for the least little thing and for the greatest thing? Yes, it does. I heard of a Christian man who said that he thought the only advantage of prayer was the reflex influence. He said he would not affront God by making requests. Now, when Jesus taught us to pray he gave us the Lord's Prayer, which is one bundle of requests, and those requests rise from daily food up to the highest spiritual blessing. "In EVERYTHING by prayer," and we need not fear to take the simplest thing to God.

I think the people that get tangled up on that have a wrong theory of the universe. Unconsciously they feel that God cannot be bothered with the multitude of details. We could not be. I have heard of a hotel clerk who knows by name in his business fifteen thousand people, but he is a wonder. But it is just as easy for God to remember a billion people as it is one person, and he has no one else to attend to in the place that he has put you. There is only you there. If you ever get lost in your speculations and think that God cannot take care of a multitude of details, look at some grains of sand through a microscope, and you will see that each grain of sand is a jewel perfectly finished! Take a fly's eye and see how wonderful it is! Take the down on a butterfly's leg and see that it is more beautiful than any ostrich plumes you ever saw! Then take man-made things! Fine thread looks like a rough rope. We cannot finish details because we are human. The world below is just as wonderful as the world above, and God holds it all, and it is just as easy for him to attend to the prayer of a little child as it is for him to hear the archangel Michael. In everything by prayer let your requests be made known unto God!

And notice what Paul mixed with prayer: "with prayer and supplication." What is the difference between prayer and supplication? Prayer is the general word. Supplication is one form of prayer which implies intensity, crisis. Prayer and supplication, all kinds of prayer, with what? Thanksgiving. Thanksgiving is the mortar of prayer. Most prayers lack thanksgiving. One reason we do not have a more powerful spirit is because we do not stop long enough to get in a thankful mood.

I remember Mary Clokey Porter. She infected a whole denomination with her spirit of thanksgiving. That is the reason the United Presbyterians lead us in giving to missions. Why, if we Methodists and Baptists and Congregationalists gave as much as the United Presbyterians, there would be ten times as much given to foreign missions as there is now. It is not because they are rich: it is because they have been infected with the spirit of thanksgiving. She said, "We must give thanks always." Thanksgiving and loyalty.

Oftentimes, if you cannot pray, say, "Oh,

SCHOOL OF THEOLOGY

I am so thankful for this and thankful for that!" There are many things, when we begin to think, that we are thankful for. And if you cannot think of things to thank God for, turn to the Book of Psalms! It is the greatest thanksgiving book; it is just full of it. Go through it, and you will get a whole lot of thanksgiving petitions. And sometimes in your prayer meetings you girls make a list of thanksgiving things, and repeat them until your heart is warm. "By prayer and supplication with thanksgiving let your requests be made known unto God!"

Then what happens? Does God give us everything we ask for? Why, no! If I am a wise mother I do not give my little child everything he asks for. He cries for that lovely blue bottle, and I know that lovely blue bottle has poison in it, and it is put on the high shelf because that poison is not for him. He wants the blue bottle to play with. Do I give it to him? No. He cries and he moans and he wails. And I say, "No, no, no; you cannot have it!"

That is the way God does with us. We pray and we pray and we pray for something, and God's love, his tender fatherly love, makes him answer No. God always answers prayer, but he has two answers: one is "Yes," and one is "No." We have to trust him in either answer. Sometimes the answer comes in an unexpected way, and sometimes it comes after a long time, but have faith in God! Do not have faith in prayer,—we are never told to have faith in prayer: we are told to have faith in God, therefore, pray! Every request, let God have them all, little ones and big ones, wise ones and foolish ones, selfish and unselfish; and he will probably throw the light on them so that we will give up the selfish ones. You have left it with God, you have told him what you want, and you know the result,—his peace. He is going to give it to you if it is wise, if it is best, and in the meanwhile peace walks around your heart like a sentry.

The Inner World of Thought.

In the next section we have Paul's teachings on thought (8), and that is one of the greatest passages in the New Testament.

In the last phrase there is the question of tenses. There is nothing in which translation is so careless as in carrying over the Greek use of tenses, which is an exact and exquisite thing, while our use of tenses is slovenly and inaccurate. "Be always thinking about this; be ever thinking; continue to think about it!" There is the light of the inner life. I wish you girls would print it in lovely letters, and put it in your mirrors, where you can see it when you are combing your hair so attractively in the morning and when you are making yourself lovely. That inner life that we need to guard so carefully.

Thoughts weave the web of deeds. What we are in our inner life ultimately reflects itself on our outer life. The inner life is built up from thoughts. The great bridge in New York was a thought before it was a thing. The Washington monument, it did not just happen that they put one stone on another and it finally got to be the Washington monument. A man had a thought in his mind, he saw that beautiful column, and then he worked out the plans, and it came to be. Everything on earth, every institution was a thought before it was a thing.

Now, we do not guard our thoughts. When I came up to this conference there were two girls in the car, and they were reading a magazine which I wanted to go and take from them, and say, "Why should you give your mind to that? Why should you let that vulgar, flippant, gross, materialistic, ugly thing play on your mind?" Magazines of that kind are sold by the million, and I see nice, refined-looking women in the cars reading them. They are not guarding the inner citadel of thought, and just as surely as they live that infection of their thought will infect their life. You cannot touch pitch and not be defiled. Anything that you know of evil that you do not have to know besmirches you. The purer you can keep your own life, the greater power you have over all life. One of the most hideous things I know is a party of well-dressed, well-shod, well-financed women going slumming, being taken through Chinatown or through the night clubs of New York, going to see the night life of New York.

Let us read this again! What are you thinking about? Where are you to fix your

thoughts? (Reads eighth verse.) Be always thinking about these things! Do not think of the other; do not let your minds rest on the other! Why should we go and see these immoral plays? I do not want to get into a place where I might get my clothes or my face dirty, or a place where I get my mind dirty. Because you cannot forget. There are things in my life, things that I saw, things that were told me, that I would give my right arm cheerfully if I could blot them out today. I cannot. The awful thing is that anything bad that you take into your soul you never can get rid of; it is there, you remember it, you cannot forget. You learn a beautiful verse of poetry, and in three months you are apt to forget it, but let someone tell you a vulgar joke, and do you forget it? No, you remember that, every word of it. You teach a little child painfully a verse from the Bible, but if he hears a swear word do you have to teach him so he will not forget that particular word? No; he knows it. That is sin.

There is an awful drift in the world. Our souls are out of tune. That is not so because it is told in the Bible: it is told in the Bible because it is so. The great blot all over the world is sin, the drift toward evil. And Paul and Jesus and the whole Bible say, "Oh, guard your inner life! That is what you build up your outer life from. Guard it!"

It concerns our reading. Can a woman read erotic stories all the while and take any pleasure in her Bible? No, she cannot. Can a girl who eats chocolate drops all the while take any pleasure in her dinner? No, she is spoiling her stomach; she cannot do it. Can you read foolish things and then enjoy a wonderful, high type, strong, cheerful book, like the Bible? No, you cannot. And if you do not have any appetite for it, you have got to say: "O God, help me! The Bible is as dry as dust to me, but I know the trouble is dust in my own eyes. Help me, give me an appetite!"

Now, Christian service produces the best appetite. Sometimes sorrow is an appetizer, something that reveals us to ourselves. But do not read silly things all the while, even if they are not low things! Read beautiful poetry, take courses in history, read things that strengthen you! Give your mind something heavy to work on! I am always impressed when I go to New York to see thousands of Jewish girls in the subway, girls that come from the East Side, girls that are working probably in clothing workshops, and often I look over their shoulders to see what those girls are reading. They are not reading what American girls read. They are reading books of poetry, books of history, books of philosophy. You find those girls sharpening their minds on those things. And one of the danger signs in American life today is that our great educated American constituency has lost its appetite for stuff that really feeds the mind.

Then we have to guard the eye gate that feeds the mind. Look at beautiful things! When you girls go home they will say, What did you get out of Northfield? "Oh, the loveliest thing was those services on Round Top! The mountains spoke to me, and the trees, and the wonderful poetry of nature." That is building beauty into our lives.

And I am such a believer in committing to memory. I think it is a great thing to have beautiful things you commit to memory as you go along.

Commencing with the tenth verse Paul speaks of himself as the master of circumstances. This is a wonderful thing. "Moreover, I greatly rejoice in the thought that now once more your care for me flourishes afresh." That refers to the last money they sent him by Epaphroditus. It was the only church that cared for him. "Not that I speak as if I were in want: for I at last have learned how to be content whatever happens. I know how to live humbly, and I know how to bear prosperity. In every place and under all circumstances I have been initiated into the secret of fulness and hunger and prosperity and want. I am strong for everything in him who gives us strength." Isn't that a great character who can say that?

The nearer we get to Christ, the more clearly we discern our unity with all who belong to him. The gazing world, and often the professing church, suppose that unity has yet to be made, but it is made already, though only spiritual seers discern it. The children of God are not to create, but to manifest the unity of the body of Christ! —Dr. F. B. Meyer.

BEREA OF THE MOUNTAINS.*

Miss Helen H. Dingman.

Berea, Berea, the only Berea,
To us you are morning and mountains and spring;
You see how we love you,
No college above you,
We all now hold our heads up and merrily sing!

To sit on the platform in United Chapel and hear over seventeen hundred lusty voices ring out those words is a real experience. I have never done it yet without something happening to me inside. Students from every part of our vast mountain section; students from the mining camps, the county seats and the remote rural communities; students in the grades, the Normal, the Academy, and the College; students just fifteen and men and women of maturity,—all singing their praises to Berea which is to them the gateway of opportunity, the realization of a dream in their quest for an education.

Indeed, Berea is a unique institution, and truly can it be sung "the only Berea." A non-sectarian school, founded about seventy years ago to make a Christian education possible to our mountain youth, today she is enrolling about 2700 students each year, 90% of whom come from the strictly mountain sections of our Southern States.

And through these many years a profound impression has been made, especially in our Kentucky mountains. It has been my privilege the past three falls to travel in the mountain counties of this state, visiting our Berea students at home and at work. Hundreds of miles have I covered in Ford cars, mail hacks, on horseback, and on foot. Into whatever section I have gone the influences of Berea have preceded me, and the name "Berea" has been an open sesame into the hearts and the confidence of the people.

In one county my total board bill for myself and horse for two weeks, sleeping in a different home practically every night, was twenty-five cents,—that paid to a stranger for corn for the horse. "Our only charge is for you to promise to come again." In another county the father of one of the students started me off for two weeks on the "best ridin' mule in the mountains." Attempting to pay him on my return, he said, "You didn't think I'd charge you, did you, after all Berea has done for my children?" Last fall, thirty miles from the railroad and ten miles farther to go, I stopped at a little store for instructions. I entered a stranger, but there I found a father of one of our Berea girls, and the rest of that hard journey was made easy. I agree with my mountain friend who said, "A body doesn't know her friends until she meets them." The mountains of the South are peopled with the friends waiting to greet the traveler from Berea.

Recently in personal conferences with different boys and girls the question has been asked: "And why did you choose Berea?" Almost invariably the answer has been, "Because I heard it was a good school where a poor boy or girl could work his way." Many of our students come with little money, but with the real ambition to earn an education. This past year there were 475 half-day students, those who labor four hours a day for the sake of studying four hours. All students at Berea work at least ten hours a week, thus earning a part of their expenses. Work is truly dignified on the campus, and ofttimes the most honored student is the one who has earned his way without any financial help.

One can readily see that to supply this big army of students with so many hours of labor is a gigantic task in itself. Students carry on most of the work of the institution, and in addition, industries have been created, the output of which is put on the markets. It is a fascinating tour on a Monday morning to visit the kitchens, the bakery and the laundry; the garden, the dairy, and the farm; the fireside industries, the print shop and the broom factory; the motor mechanics, the woodwork, and the power house, which is the center of the heat and electricity for this big plant,—and everywhere see the boys and girls not only earning an education, but receiving one in the practical sense of the word.

* On a recent visit to Berea College the Editor was pleased to find that eight former students of The Northfield Schools are now at Berea College, privileged to have a share in that great work, for which their training at Northfield had been a preparation for assuming responsible positions. Miss Dingman is a graduate of Northfield Seminary.

The needs of this vast section are a tremendous challenge to an institution dedicated to the particular service of the mountains. The years of isolation have left their marks on the homes, the schools, the churches, and the communities. Socialized leaders must be prepared to meet the intense individualism, the fruits of which are prejudice, narrow-mindedness, and petty neighborhood jealousies. The mountains are calling for trained teachers to take an all-round education to the children in the little schoolhouses, for ministers bigger than the narrow bounds of sectarianism, for nurses to carry the gospel of health, for county officials with social vision, for fathers and mothers trained to the responsibility of parenthood: in short, for Christian citizens of vision ready to meet and solve their own problems.

And this is Berea's job. In the four schools on the campus a great variety of opportunities for training is offered. The retarded student can enter the grades in the Foundation, the Academy offers a fine high school course, rural teachers can earn their teaching certificates in the Normal and College, county agents and Smith-Hughes teachers are trained in College, receiving a B. S. degree; and the A. B. degree given at the end of four years' college work is accepted by any graduate school in the country. The Home Economics department is preparing for the important task of home-making, the business department for the shifting changes in the industrial sections, and our Berea College Hospital, in its three-years' nurses' training course, is sending out its quota of health workers.

But not only must Berea send men and women back to the mountains, she must send men and women out to take their part in the world of affairs. The mountains are no longer an isolated section, but a part of the world. Through the opening up of the resources the world is drifting into them, and they in turn must send their sturdy stock out to the larger centers. The strength of the mountains is needed in the cities, on the plains, and beyond the seas.

Berea graduates can be found in all walks of life. There are teachers, doctors, ministers, and social workers. Representatives are to be found among the missionaries in Persia, Africa, and China. They are in the business world in the big cities, and filling places of rural leadership as county agents and teachers. Some have secured fame, but there are many who are contributing real service who will probably never receive recognition. The story of one of the latter group I would like to tell, representative of the heroic deeds that are wrought quietly in some of the remote coves of our mountains.

Joe Davis ran away from home to get an education. After working a while he came to Berea at the age of eighteen, entering the eighth grade in the Foundation School. When he reached the Normal and had earned a teaching certificate, he did as many of our students do, taught from July to January and attended school the second semester.

Knowing from his own hard experience the conditions in the little mountain schools, he had puzzled often over the theories advanced in the Education classes. "Will they work in the mountains? Where the people's only idea of an education has been 'to put children through their books,' can they be brought to see the value of health teaching, of a playground, of coöperation in bridge and road building?" He resolved as he took his first school to put them to the test. And so single-handed, with high ideals and a determination that never wavered, he started on his crusade.

No more discouraging community could have been found for his experiment. It was situated on "yon side" of a high mountain, its main highway a rocky creek from which only a few of the homes were seen, as most of the people lived in cabins up the hollows. The schoolhouse was a small one-room building, lined inside and out with tin, covered with a dull brown wood paint which was cracked and peeling. The equipment was most meager,—a few double seats, no teacher's desk or chair, and some painted boards for a blackboard. On the outside there was no attempt whatsoever to have a playground, or even such sanitary necessities as toilets. It was a situation which would have daunted many a more experienced teacher.

After meeting the children, organizing a clean-up, and taking account of stock, Joe made a trip over the mountain to the county

Six-foot boys at Berea College.

seat to see the county superintendent. There he bargained that if the county would furnish a teacher's desk and chair, twenty feet of blackboard and some lumber, he and his boys would build two sanitary toilets, a cabinet for supplies, and some chalk troughs. A patron hauled the lumber the six miles over the mountain, and during recesses, noon hours and Saturdays the work progressed.

When Joe discovered that a patron of the district was paid $25 each year to dig the winter coal supply for the school, he bid for the contract. In two Saturdays he and his boys had the coal in, and the $18.25 saved was used to buy maps, dictionaries, song books, etc.

The stove which heated the building stood in the middle of the room. In cold weather the only way to keep warm was for the children to huddle around, burning their faces and freezing their backs. From the State Department of Education Joe ordered a blue print of a jacketed stove, and from a hardware store the necessary materials, and at the total expense of $6.20 he and one of his older boys constructed the stove jacket. The evenly heated room has never ceased to be a marvel in that community.

Thus using the project method of modern education, improvement after improvement was added to that little school. The schoolhouse was painted inside and out; the water supply was tested, found impure because of surface drainage, and the spring cemented; bridges were built so that children cut off by high water need not lose the opportunity of schooling; and a large field was cleared and made into an attractive and useful playground.

Joe's ingenuity had full play in the last named project. To clear the field of stones the children contracted to pick up so many during each recess and noon hour, placing them in piles. Then a most exciting game was planned. The school was divided into two teams, the Wildcats and the Tigers. Each team would line up by a stone pile and at a given signal the contest was on to see who would win in removing the stone pile to the bank of the creek. Excitement ran so high that there was real regret when the field was cleared.

It is impossible to tell in detail all that was accomplished in the four years which Joe devoted to that school, but the growth in loyalty and coöperation in the community was steady. The last two years the hardest undertaking of all was achieved. The school was so popular that it was much too small for the number of children and for the program of activity. A large schoolhouse had to be built, but how?

In the spring, while Joe was studying at Berea, one of the senators of the state made a speech in United Chapel. He spoke of his interest in the mountains, and ended in true senatorial fashion by saying that if there was anything he could do for any of

them he would be most happy. Immediately Joe went to him, saying that the senator owned timber in the community where he taught, telling him the need of a large schoolhouse there, and asking him to donate the timber necessary to build an addition.

The senator kept his word, and Joe went back to his school that summer with the determination to build. He went first to the county superintendent with his plan, and received $50 from the county. Then he gathered together the patrons of his community, and worked out with them a plan of coöperation. The sawing was pledged by one man, and labor and teams by others. Each boy and girl in the community had a part, and a graph was made which recorded each hour of work contributed.

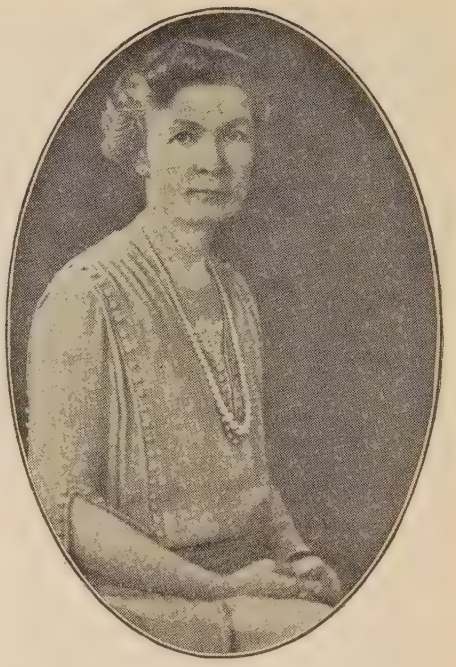
The erecting of that addition and the raising of the roof making a story and a half building is a tale of struggle, discouragement and achievement. Trees were cut and sawed by lantern light on the mountainside, early morning tours were made finding laborers for the day, trips were made to the county seat for supplies after hard days of teaching, but as a monument to the devotion of the teacher, the children and the patrons stands the remodeled schoolhouse.

It has made possible living quarters for the teacher, health clinics, community entertainments, and adequate housing of the Sunday school. It is the center of activity of the community. The work is now under the supervision of one of the church boards, and is steadily progressing.

Joe is in college here at Berea, and one of the boys who worked and studied with him in his little school is finishing Junior High.

And thus the influence of Berea spreads. The challenge is to keep education within the reach of the poorest boy or girl from the mountains, even though each year funds must be raised to make the opportunities possible. The rapid transitions that are being made in some sections from the rural to the industrial make the need the more critical. Only through Christian education will the mountain people come into their own.

Secret faults hinder spiritual usefulness.



MISS BERTHA HARLAN.

Mrs. W. R. Moody.

Bertha Harlan was born in Wilmington, Delaware, a daughter of David W. and Clara Harlan. Her father for 28 years was superintendent of public schools in Wilmington. After graduating from high school and the Quaker School she taught in Wilmington for two years. She always wanted to be a foreign missionary, but again the delicate health of her parents, and their need of her, kept her from considering it as God's will for her life.

In 1891 Major Whittle conducted a mission in Wilmington, and his daughter helped with the music and daily meetings for girls. Bertha attended these meetings regularly, and a friendship was begun between the two girls which brought them together later in the Northfield work.

Miss Harlan joined the Hanover Presbyterian Church when about ten years old. She had been born into a Christian home, and could not remember when she began to love and trust the Lord Jesus. She walked with him in uninterrupted communion and with increasing joy until she met him face to face on April 27, 1927.

In 1907 she became the first secretary of

the Young Women's Conference at Northfield, and held that position for 15 years. As the conference grew in numbers and organized into Leagues, Miss Harlan found the work increasingly beyond her strength, and the committee felt obliged to accept her resignation as secretary. But she remained upon the Board until her death.

A few years ago Miss Harlan volunteered to go to China as a substitute teacher for one year at her own expense. This she did, realizing at last her lifelong dream of being a missionary. She taught English at the Presbyterian mission and Union Girls' School in Ningpo. It has been the testimony of all who met her in China that she adapted herself with unusual insight and rapidity to the lives of the Chinese, and endeared herself to all whose lives she touched. She saw through superficialities into the real heart of the matter or of the person with amazing accuracy and tact.

She paid for this insight with the last drop of her love and strength up to the last minute of her earthly life.

A rare spirit has been released to serve the king, no longer earth-bound or limited by a frail temple. She gave every ounce of strength for the Lord Jesus Christ, whom having not seen with earthly vision, yet believing, she loved and rejoiced in with joy unspeakable and full of glory.

It is safe to say that today hundreds of girls and women are saying: "I have lost one of my best friends." They hope to realize some fitting memorial of her at Northfield this coming conference.

Professor T. R. Glover of Cambridge, England, will spend the months of July and August at Columbiona-on-Lake George, New York, in collaboration with college, theological seminary, and university professors and presidents on the problem of "The Functioning of the Group, with special reference to more efficient functioning of the Christian church."

Columbiona—the word commemorating Columba and his work on the island of Iona,—is the name of a fine estate located just north of Silver Bay, Lake George, N. Y., recently acquired by The Biblical Seminary in New York. The purpose of President Wilbert W. White is to provide a place appropriate for group conferences every year upon religious and related questions. Attendance is by invitation, and it is arranged to have leaders present in groups which succeed each other during the summer, each group remaining ten days.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

20175..$10 00	20176..$ 5 00	20177..$ 3 00
20178.. 5 00	20179.. 2 50	20180.. 8 00

Dan Crawford's Work, Congo Belge.
20174..$10 00

Spring Memorial Gardens, Northfield.
20175..$100 00

We certainly do enjoy the **Record of Christian Work,** especially the Bible Notes for Daily Devotion and Selected Thoughts for the Quiet Hour. They have been comforting and uplifting to us, and especially so during some severe trials through which we have recently passed, but which, thanks be to God, have all worked together for our good! May God continue to bless you in your work!—C. S. S., East Orange, N. J.

Next Month.

The Shepherd Psalm. Rev. Melvin E. Trotter.
The Last Step. Dr. J. C. Massee.
The Westward Movement of Christianity. Dr. Harris E. Kirk.
Doctrine of Love (cont.). Dr. James Moffatt.
Addresses delivered at this year's conferences will begin to appear in September.
Subscribe by the year and get them all!

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You can tell the truth successfully if you will only keep benignant enough while doing it.—William James.

ONE MOUNT HERMON BOY GIVES A LIFELONG LESSON TO ANOTHER MOUNT HERMON BOY.*

I was sitting in my office one afternoon, when a swarthy-skinned, white-haired man came in. He had a young face, but was prematurely gray. He handed me a card which showed that he was advertising manager of one of the leading medical publications of this country. I looked at the name, and at once my immediate environment faded away, and I was carried back to Old Crossley Hall, and was being told a few hard but convincing truths by another boy bearing the same name as my caller.

I looked at him, and said: "About 22 years ago when I was a student at a place called Mount Hermon School, D. L. Moody's school, I knew a boy with your name. Every boy at that school must do two hours' work a day. This was Mr. Moody's idea to teach the boys the dignity of honest labor.

"One day four of us were delegated to clean out the toilet rooms. I was a freshman, but the man who bore your name was a sophomore. I started to protest and grouch around that I didn't come to school to do that kind of work, that I felt a little above that sort of thing, and I expressed my opinion of the man who asked us to do it in no uncertain way.

"Your namesake—I can see him as plainly as I can see you today,—turned to me and said:

" 'This work has to be done. All the work around here is done by students. If we don't do it, somebody else will have to do it. Is there any reason why some other students should clean up our toilet room any more than we four? We perhaps will never have to do it again. I know it is a disagreeable job, but if anybody should kick I should. I am a sophomore, and am perhaps entitled to cleaner and better jobs than you freshmen. I am not kicking, because last year someone did it for me, and now it is my turn. You have got to take the bitter and the sweet in this school, and you will be happy if you take it pleasantly.'

"Saying this, he grabbed a broom and started in.

"I resented his frank reprimand, but I saw that it was logical, and being a freshman I was not too proud to do what I saw an upper classman doing so cheerfully, and so I grabbed a broom and worked hard to help finish the job.

"And it wasn't such a disagreeable job after all.

"That boy taught me a lesson I have never forgotten. At home I am the champion dish-washer. When camping, or in the woods, I never shirk doing my share. He taught me that when there was a disagreeable job ahead, go to it quick, and you will not find it so disagreeable.

"This boy left the school the following year, and I have never seen or heard from him since, but some day I hope to meet him, just to tell him of the lesson he taught me."

The medical advertising manager listened to this tale without making any remark. He did not even look bored. When I had finished he observed drily:

"My name is ——. Twenty-two years ago I was at Mount Hermon. Twenty-two years ago I had jet black hair and lots of it, and as I recall it I was the only boy in the school with my name. I must be the chap you refer to, but to tell you the truth, I don't remember the incident. But now that I look at you more closely, and you bring back the old school to my memory, I recall you. You were the chap known as 'Shortie Malcolm,' and 'Shortie,' I am glad to see you again. If I taught you a lesson, I didn't know it. I have been taught many a lesson myself the same way."

* The writer of the above, after completing his course at Mount Hermon School, made a creditable record in Harvard. On graduation he had a flattering offer from the advertising department of a large industrial institution in the Middle West, whence he was called to assume the advertising administration of a widely known financial institution in New York.—Editor.

Ten Greatest Sayings of Jesus (The), by J. C. Massee. George H. Doran Co., New York. 161 pages. $1.50 net.

Not necessarily the most popular or most famous, but sayings which reveal those governing principles by which our Lord's own life was organized, and which from him might be transferred through his Spirit to regenerated men and women everywhere.

The sayings are found in Luke 2. 49, John 3. 3 and 16, Matthew 5. 40, Luke 6. 5, Matthew 6. 34 and 7. 12, John 2. 4, Matthew 12. 36, 37, and John 20. 22.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Of Missionary Interest.

American Race Problem (The): A Study of the Negro, by Edward Byron Reuter. Thomas Y. Crowell Co., New York. 448 pages. $2.75 net.

Prof. Reuter's volume is one of Crowell's Social Science series, which offers a clue to its character. It is a thoroughgoing survey of all aspects of the Negro question in America from the beginning to date.

His approach is scientific, and therefore impartial and comprehensive, not one-sided. He regards the Negro people in America as the best opportunity in the modern world to study a race in evolution, from the helpless condition in which they were brought to America, through the disappearance of their African languages and customs, up to their present race consciousness and solidarity as American citizens. Racial differences and prejudices, cultural isolation and exclusion, health and family life, economic and educational status, the Negro in religion and the fine arts, are among the numerous aspects of the whole subject that occupy the 17 chapters.

We imagine that this volume takes its place as the best book on its theme now available.

From Every Tribe and Nation: Stories of Our Fellow Christians in Mission Lands, by Belle M. Brain. Fleming H. Revell Co., New York. 176 pages. $1.50.

Miss Brain needs no further introduction than to say that she has already compiled and published four live volumes of missionary stories. This book contains 50 more true stories of native converts in some 15 foreign fields. None are more than four or five pages long. They are varied in experience, and always heart-reaching.

Maryknoll Movement (The), by George C. Powers. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 167 pages, illustrated. $1.50.

About the time that America was declared no longer a mission country of Roman Catholicism a movement was born whose object was to promote foreign missionary activity among Romanists in America. This book tells in meticulous detail the various steps that culminated in the organization of the Catholic Foreign Mission Society, which in 1912 secured a tract of 93 acres just north of Ossining, N. Y., which is named Maryknoll, and where a substantial plant has been erected for seminary and allied uses. Thence missioners have been sent to China and Korea. It is the most active and definite expression of missionary zeal among American Roman Catholics.

There are numerous appropriate pictures of persons and places of this country and the foreign field.

Pioneering in Northern Rhodesia, by E. M. Jakeman. Morgan and Scott, London. 63 pages, illustrated. 2/- net.

A graphic and rather detailed account of the opening of a station in new territory—Mankoya,—by missionaries of the South Africa General Mission. Once again the power of the gospel to change lives and produce by-products in general welfare is certified.

Sixteen specially good photos of the work are reproduced.

Self Lost in Service: Alexander Duff of India, by Alexander Duff Watson. Marshall Bros., London. 141 pages, illustrated.

A crisp and vivid sketch of an apostle to India. Dr. Duff was born in Scotland in 1806, and died there in 1878. His precarious health necessitated his return home in 1863, whereupon he became convener of the Mission of the Free church and still devoted his life to the cause. This biography is by a grandson of his, who had frequent intercourse with him.

Straight Way toward Tomorrow (A), by Mary Schauffler Platt. Central Committee on the United Study of Foreign Missions, Cambridge, Mass. 224 pages, illustrated. 50 and 75 cents.

Worldwide friendship is the goal. It is to be reached through the children,—through child welfare, the Christian home, reading and religious education, social progress.

Facts and illustrations are derived from the worldwide field for this study book for 1927-8, and the publishing committee intends to have it translated for use in Japan, China, India, and Latin lands.

Mrs. Platt, herself a former missionary, is an experienced writer, and has succeeded in making a fine textbook.

Way of the Doctor (The): A Study in Medical Missions, by R. Fletcher Moorshead. Century Co., New York. 242 pages. $2.

Medical mission work comes to its own in this book. The author has made a thorough and comprehensive analysis of the work, and has covered this framework with most interesting and apposite illustrations from mission fields all over the world. So the book is most stimulating and appealing as well as informative.

"The way of the doctor" is the way of a friend, deliverer, interpreter, servant. It is the way of the Master. Medical work helps by pioneering, by evangelism and social service, and by promoting the medical education of natives. Women doctors and nurses have special fields not open to men. Special administration is required at the home base for the medical work undertaken by the boards, where special advocacy of

medical missions is essential, and special funds should be raised for its maintenance.

These and several other aspects of the work form the subjects of the 17 chapters. There is no lingering on the horrors of heathenism without medical science, yet the need is laid upon one's heart and conscience. The book is distinctly religious throughout, and ends with a plea for earnest and continuous intercession.

The Life of Christ.

A Life of Christ for Young People, by Margaret E. Sangster. Fleming H. Revell Co., New York. 262 pages, illustrated. $1.50.

Reprint of a book by one who a generation ago was among the mostly widely read of devotional writers. The book is as good as ever.

A People's Life of Christ, by J. Paterson Smyth. Fleming H. Revell Co., New York. 505 pages. $1.50.

New pocket edition of a work that has stood the test of time. Indeed, the publishers inform us that plans are under way for issuing an edition of this work in Braille, for use in hospitals and libraries for the blind. Prior to the issuance of the book it will be published serially in a monthly magazine for the blind.

On Prayer.

Everyday Prayers. George H. Doran Co., New York. 112 pages. $1.25.

A choice collection of prayers quoted from sources ancient and modern, including prayers for "Health, Holidays, and Amusements," "School, Club, and Camp," the seasons, as well as the usual contents of such a book. There is also a page of graces before meals.

The kind of book to have on the bedside table for devotional suggestion and the use of spare moments.

Fact of Prayer (The), by John Elliott Wishart. Fleming H. Revell Co., New York. 225 pages. $1.75.

The author is professor of Church History in San Francisco Theological Seminary, so we may expect a thorough study. It is written with freedom and earnestness, and should appeal to everybody. It is not a devotional study, nor a Scriptural examination, but deals rather with the philosophy of prayer. It is affirmative, constructive, practical.

Prof. Wishart treats of prayer in three Parts. Part I, "The Reality of Prayer," as a fact, as communion with God, as petition, etc. Part II, "Problems of Prayer" in relation to the will of God, creation and the world order, miracle. Part III, "Uses of Prayer" in relation to sin, suffering, bodily healing, immortality, social aspects, with a closing chapter on "Unanswered Prayers." That covers the subject quite thoroughly.

Life of Prayer in a World of Science (The), by William Adams Brown. Charles Scribner's Sons, New York. 194 pages. $2.25.

A closely wrought treatise by the well known professor of Union Theological Seminary, New York. He believes that prayer is the heart of all vital religion, yet in his own experience he has often found it hard to pray. He does not pose here as an expert or authority, but simply records the insights that have come to him in his own experience and observation. He tells how he has found principles that overcome his difficulties and make praying easier and more satisfying.

After a survey of "The Rediscovery of Prayer" (30 pages) he elaborates the four-fold function of prayer as appreciation, fellowship, creativity, discipline. These are regarded as contributions respectively from psychology, history, philosophy, education. Upon that framework the study proceeds. From the title and from this outline it is seen that Dr. Brown works with old and new ideas and terminology. The Bibliography is a similar mixture.

Little Children, Come unto Me, by Paul J. Hoh. United Lutheran Publication House, Philadelphia. 63 pages. 50 cents.

We wonder how this book will take. It contains scores of prayers for children to use. The prayers are mostly versified, and vary in length from two to a dozen lines. They are grouped under 25 headings, such as "Prayers for Friendship with Jesus," "For Other Children," "For the Nearness of God," "For One's Birthday." We never knew any children who would be likely to use such printed prayers. We wonder if the author just made them up out of his head. They do not sound like childen's prayers. Certainly it would be a new thing if children could be trained to use printed prayers on such topics with genuine heartfelt piety.

Open Gate to Prayer (The), by Mabel Nelson Thurston. Fleming H. Revell Co., New York. 60 pages. 25 cents.

This brief devotional study follows the clauses in the Lord's Prayer, thus touching upon the chief aspects of prayer. Each chapter has a questionnaire which awakens further thought and sends the reader to the Bible.

For Workers.

Introduction to Child Study (An), by Clarence H. Benson. Bible Institute Colportage Association, Chicago. 240 pages. $1.50.

A study that approves itself at once by its

clearness and humanness and reach. The author has a good grasp of his subject, and is animated throughout by evangelical spirit and Biblical insight as well as actual experience. "Three Forces in Life Building" are heredity, environment, and personality. "Three Fields of Religious Education" are the home, the school, the church. From infancy (up to three years old) to later adolescence, 17-24 years, the physical, mental and religious phases of a person are analyzed and catered for. It is a flesh-and-blood study with case illustrations, not a mere mechanical dissection.

Parents will profit by it, while teacher-training classes might also profitably use it as a textbook.

Jesus' Teachings: For Young People, by Sidney A. Weston. Pilgrim Press, Boston. 127 pages. 40 and 65 cents.

Thirteen studies based on the social teachings of our Lord, comprising certain old questions like "What is Success?" "Counting the Cost," and some with present forceful application like "Shall We Have Prohibition?" and "Our Attitude toward Other Races." Each lesson sets Scripture portions to study in advance, then gives several "Problems" and illustrations from everyday life or from history, followed by questions for class discussion.

The course was used with a group of young people, and certainly looks practical and to the point.

Stories to Tell, by S. A. Wilson. George H. Doran Co., New York. 121 pages. $1.25.

Compiled and edited by the associate editor of "The Expositor," which, as some of us may know, is an English publication which has grown a bit heavier with the years. These stories partake somewhat of the "Expositor's" lack of brightness, and are entirely too solid for digestion by American children. The best an American minister could do would be to take a hint here and there and try to forget the rest.

The stories are often told in language which is hardly appropriate for youngsters. For instance, "The optician suspected the commercial possibilities of this wonderful thing," and again, in pointing the moral of the story, "that does not apply to kings in a political sense, but rather to kings of thought." We think this book, for American consumption, needs to be compiled and edited some more.—H. P.

Teaching in the Church School: A Manual of Principles and Methods, by Seldon L. Roberts. Judson Press, Philadelphia. 148 pages.

Dr. Roberts is a lecturer and teacher in training schools and assemblies of many years' experience. This volume represents his best and latest thought on teaching, its aim and methods and results, etc.

Various Themes.

Self-Pronouncing Pictorial Bible with Young Folks' Bible Helps, No. 6181. Oxford University Press, New York. $3.50.

An edition of the Authorized version that contains 31 full-page reproductions of recent photos in Bible lands, 16 of them beautifully tinted. These give reality to the Bible story. As an appendix there is printed the "New Bible Helps for Young Folks," with over 70 pictures and 4000 questions and answers on the whole Bible, reviewed below.

It is a beautiful and practical edition of the Bible, leather bound, but the print is too small and solid for aging eyes.

New Bible Helps for Young Folks. Oxford University Press, New York. 185 pages.

Information about the contents of the Bible —its stream of history and biography and teachings, prominent countries and cities and mountains and rivers, Christ's parables and miracles, and so forth,—is conveyed in snappy text and in numerous drawings and photos of famous paintings. These novel and picturesque methods are intended to arrest the curiosity and interest of young people in class or in the home circle. Over 4000 questions and answers on the contents of the Bible offer another feature that ought to prove popular in this day of questionnaires.

Working Faith (A), by Charles Reynolds Brown. University of North Carolina Press, Chapel Hill, N. C. 129 pages. $1.50.

The three chapters composing this little book are all too brief because they are all so good. It takes a real man to write a real book, and everything that Charles Reynolds Brown writes is well worth the reading.

These chapters are the McNair lectures at the University of North Carolina, delivered by Dr. Brown in 1926. They deal with the foundations of things on which men rear houses that stand as upon a rock, avoiding all controversy and ignoring all parties. They strike at the root of things and show the strength and joy of a real Christian life.—H. P.

Eloquence of Christian Experience (The), by Raymond Calkins. Macmillan Co., New York. 232 pages. $2.

Dr. Calkins asks and seeks to answer the question: "What is the ground of certainty in religion?" The Romanist finds certainty in the church, the Protestant dogmatist in an inspired book, the Anglican in an authoritative priesthood and creed. The writer holds that men may find it best in that Christian experience declared in the New Testament by Paul and other apostles who knew the spiritual realities. Their certainty

rested not on an infallible church, nor on an inerrant book, nor on a creed, for these did not exist: the ground of their certainty was "their experience of God in and through the historical Jesus."

Today, while we have good reason for insisting that the historical Jesus and the main outlines of his life and victory are as well attested as any event in history, it is the spiritual truth to which the facts witness, says Dr. Calkins, which has the main religious value. "The one unshakeable foundation is that upon which the N. T. preaching was based, that God was in Christ, reconciling the world unto himself."

In the eight chapters this Christian experience is related to the quest and ground of certainty, to Christian knowledge and theology, to the preacher and pastor; and the writer concludes with a most helpful consideration of the cultivation of this experience.—T. C.

Getting Acquainted with the New Testament, by Frank Eakin. Macmillan Co., New York. 489 pages. $2.50.

The informal character of the title must not mislead as to the contents of this book. The author is professor of Church History in Western Theological Seminary, Pittsburgh, and the book bears full evidence of scholarship. True, it is written in popular style, easy to read, but in outline and information exact and competent scholarship is evidenced.

Prof. Eakin is an exponent of the historical results which, he says, "have won general acceptance with competent present-day scholarship." He is frank but fair and respectful in his attitude to older scholarship and non-technical study. He does not disdain these, though he points out their shortcomings from his own viewpoint.

He devotes 120 pages to the history of the New Testament, beginning with "A Missionary's Letters" and running through English translations to "Modern Unofficial Translations." The Jewish and Hellenistic backgrounds, cultural and religious, get 110 pages, and "The Matter of the New Testament" about 200 pages.

Man of Little Faith (A), by Reginald Wright Kauffman. Penn Publishing Co., Philadelphia. 384 pages.

The season for knocking churches and ministers does not seem to have closed yet. This is an unpleasant story of a young fellow who is ordained to the Episcopal priesthood as the book opens, and who is geared for a bishopric by his rich, ambitious wife as the book closes. His moral weakness lies in his lack of convictions and compromising spirit in faith and conduct. All the churches in the town are slurred by the author. Also there is the usual sewage, —murder, lust, suicide, liquor, etc.

The novel is too unreal to be worthwhile.

Modern Plea for Christianity (A), by Louis De Launay; translated by Selden P. Delany. Macmillan Co., New York. 270 pages. $2.25.

The author of this vigorous and insightful book, a member of the French Academy of Sciences, has been disturbed by the heated controversies that have circled around the theme Christianity, and at the risk of being accused by one side of superstition and by the other of agnosticism endeavors to conclude an armistice on terms of reasonable reconciliation. He addresses himself in particular to the "deformation which Christianity has undergone in passing through the encumbered brain of a modern intellectual secularist." He writes in the best of spirit, speaking to the opponents of Christianity as brothers, bringing against them no railing accusation, and is not especially concerned to defend the teachings of Catholicism, although he does say of his hearers: "I lead them gently to the entrance of the Catholic church; I urge them to visit it; I point out to them its plan and beauty. Here my work ends. Faith, which may some day cast them at the foot of the altar, is a gift of God, and not of men."

The book will have particular weight with many readers because the author is one of the leading scientists of France, and has written numerous works on science and political problems.

In this volume he treats his general theme under four main divisions: The Rational Possibility of Adopting Christianity, The Practice of Christianity, Christianity in the Life of the Individual, Christianity in the Life of Society. No attempt is made to defend all the Catholic dogmas, and room is left to include the best in Protestantism.

The author seems to be possessed of a genuine evangelical purpose, and on the whole the reading of his critical work, written in simple style, cannot but do good. —C. A. S. D.

Silver Lining (The) and Hannah Stearns, by George W. Harrington. J. Brimmer Co., Boston. 268 pages. $2.

Well-meaning short stories, that obviously lack the skill of a trained writer both in content and literary style. There are 17 in all, and in 11 of them Hannah Stearns figures as a village Good Samaritan.

Systematic Theology, by Wilhelm Herrmann; translated from the German by Nathaniel Micklem and Kenneth A. Saunders. Macmillan Co., New York. 152 pages. $1.50.

Dr. Wilhelm Herrmann, a theologian of the Ritschlian school, has profoundly influenced the thinking of many both in this country and in Great Britain. This book is a short compendium of his theology. Any one who wants to know what Ritschlianism is cannot find it in a purer and more condensed form than in this little book. It is composed

of the paragraphs that he dictated to his classes, but which he expatiated upon ex tempore. "It is therefore closely knit in form, and gives the finest essence of his message."

This book necessarily is not easy reading. It is only for thinkers, but for one who is not afraid of thinking and who wants to read a classic statement of the Ritschlian theology nothing could be better to his purpose.

There are two parts, Religion and Christian Faith.

Dr. Herrmann defines religion as "seeing the working of a God in the events of life." It is centered in the experience of the individual. It cannot be proved true by science or by history. "Religion is vindicated as true if it can be demonstrated that it really leads man to satisfaction." The history of the New Testament may be false or true to fact. That lies beyond the need of serious research, for if the Christian religion, or indeed any other religion, leads to satisfaction it is true for that man. This is the fundamental thought. A miracle is an event "within our own experience when we recognize the impact of a power not ourselves upon our own life." Biblical miracles are therefore incapable of proof. "We are Christians in virtue of our consciousness of the power of the person of Christ over us." We can believe in the immortality of the soul "when our faith stamps as true the thought that we are to find again beyond death the imperishable element in the people that we really love." Every item of theological thought goes back to the experience of the individual. Christ's power to redeem us is when the reality of his person convinces us that God will accept us." We believe in the resurrection not on the testimony of witnesses, but when "we see our own experience of the power of the person of Jesus giving birth to the thought that he is alive." Christ is divine when "the person of Christ gives to us only what God himself can give, and is to us only what God himself can be."

This to the average mind is most confusing, for what is true to one man is not true to another, and it raises the old question of Pilate, "What is truth?" and leaves it unanswerable.—S. C. H.

AMONG RECENT BOOKS.

As Modern Writers See Jesus, by Adelaide Teague Case. Pilgrim Press, Boston, Mass. 128 pages. $1.25.

Certain Samaritans, by Esther Pohl Lovejoy. Macmillan Co., New York. 302 pages. $3.50.

Church Vacation School Guide (A), by Bertha Marilda Rhodes. University of Chicago Press, Chicago. 73 pages. 75 cents.

Economics of the Kingdom of God, by Paul B. Bull. Macmillan. 224 pages. $2.25.

Expanding Horizons, by Cornelius Woelfkin. Cokesbury Press, Nashville, Tenn. 270 pages. $1.50.

In Conference with the Best Minds, by Lorne Pierce. Cokesbury Press. 272 pages. $1.75.

Learning Religion from Famous Americans, by Ralph Dornfield. Macmillan. 279 pages. $2.50.

Missionary Marionette Plays, by Martha Race. Pilgrim Press. 65 pages. $1.

Ownership, by Clementina Butler. Fleming H. Revell Co., New York. 112 pages. $1.

Revell's New Scripture Atlas, by George Philip. Revell. 16 pages.

St. Francis of Assisi, 1226-1926. Macmillan. 332 pages. $4.50.

Speaker's Bible: First Corinthians. W. P. Blessing Co., Chicago, Ill. $4.

This Is the Way, by A. E. Richardson ("An Unknown Christian"). W. P. Blessing Co. 136 pages. $1.25.

ALSO RECEIVED.

Choosing the School, by Eva V. B. Hansl.
Choosing the Camp, by Helen L. Kaufmann.
Questions parents should ask when choosing a school or camp are here answered by experienced persons. Each pamphlet contains 15 pages, and is published at 10 cents by "Children," a monthly magazine, 353 Fourth Avenue, New York.

The Scientific Mind and Christianity, by M. H. Duncan. Bible Institute Colportage Association, Chicago. 31 pages. 10 cents.
The author is credited with several Yale degrees by way of introduction. His argument is that the scientific mind brings everything to the laboratory of practical experience and tests it. But the rationalist refuses to do this in the spiritual realm. Christianity has a historical basis and a long record of tested results. Faith is the basic principle.
The treatise is clearly and calmly written, and makes out a good case.

"Forman Christian College Magazine" (Lahore, India) celebrated its 25th anniversary by an enlarged number containing many reminiscent articles, photos and drawings, and other special features. This magazine always contains a number of bright and brainy literary articles that speak well for the college.

The annual report of the **Presbyterian Punjaub Mission** is always arresting. Printed by the Wesleyan Mission Press at Mysore, it is attractive and creditable in appearance. Numerous pictures, printed almost as clearly as photos, are gummed in. The reading matter tells in some detail the work of the various stations. We wish we had space to quote extensively.

The frontispiece pictures Miss J. R. Carleton, M. D., of Ambala City, who was listed in His Majesty's Birthday Honors last year as recipient of the Kaisar-i-Hind medal, first class. The daughter of missionary parents, Miss Carleton went to India in 1886 after graduating from the Women's Medical College in Philadelphia. The whole mission rejoiced in the distinguished award for her 40 years of service.

Also received: Weihsien Station Report, 1926, Shantung Mission of the Presbyterian Church, 24 pages, illustrated; Yenping Women's Conference of the M. E. Church, 1926, 74 pages, illustrated.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

EARLY KINGS AND PROPHETS OF ISRAEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

July 3. Saul Chosen King.

1 Samuel 9 to 11. Lesson portion, 10. 17-25; 11. 12-15.

For the rest of the year the lessons will be in the Old Testament, covering the history of Israel from Samuel to Isaiah.

We pick up the thread of history at a critical turning point in national life. Samuel, the prophet-judge, has had an honorable and useful career, but he is now an old man. He has made his sons judges, but they are a bad lot. The nation has advanced so far along the path of settled life that a stable and continuous system of government is desired by the people. In fact, they desire a king, like adjoining nations. It seems to be a political necessity. The story of all this is told in chapter 8.

Their desire for a king implied the rejection of God as king. Yet God directed Samuel to meet their desire, under protest (8. 9), and gave them a most promising and acceptable youth for king. This illustrates a principle of God's dealing with man, that when a man rejects God's will, and persists in seeking his own way, God may let him have his way, giving him not the best but the second best.

Saul elected king, 10. 17-25. At Mizpah.

Read chapters 9 and 10 to get Saul's earlier history and his contact with Samuel.

Our lesson portion relates a popular gathering at Mizpah of a religio-political character. Note all through the lesson how everything is done in the conscious presence of God! Has this any bearing upon the current discussion of the relation of religion and politics?

At the election we see Saul at his best, his modest behavior in view of the fact that he already knew he was God's choice for king and had been anointed as such by Samuel. The office had literally to seek the man.

It is interesting to read in the Bible in that far away age of the democratic way in which the king was elected. The use of the lot was one customary way to find God's will. All Israel had the chance to vote, as we would say, only the process was representative and by elimination, instead of by addition of votes.

Samuel continued his constructive statesmanship on behalf of the nation by writing out "the manner of the kingdom": perhaps some form of written constitution for the guidance of Saul and his advisers, which was deposited in the custody of the priesthood.

Saul confirmed as king, 11. 12-15. At Gilgal.

Occasion soon arises that affords Saul an opportunity to show his kingly qualities (1-11). The people of Jabesh-Gilead, on the east side of Jordan, appeal to Saul for aid against the threats of Nahash king of Ammon. THE SPIRIT OF GOD COMES UPON SAUL, and his indignation and sympathy are aroused. With commendable promptness and energy he rallies Israel and relieves his fellow countrymen. The Spirit of God filling the believer today equips him for any service.

His courage and success elate his followers, who would now wipe out all opposition to Saul. But again Saul appears at his best, showing true greatness in forbearance toward his critics and due humility in ascribing their salvation to God. The gathering at Gilgal partakes of religious observances and great popular rejoicing. And see next lesson!

At all cost let us rest patiently in God's will for us!

July 10. Samuel's Farewell.

1 Samuel 12.

Before the ratification of Saul as king is ended (11. 14, 15), Samuel makes an address. It is his valedictory upon resigning public office.

Personal vindication, 1-5.

Samuel is now an old man. He had grown up in public view from early boyhood. The teacher can here review the story of his life thus far.

But his challenge to the people chiefly concerns his judgeship. To appreciate the complete and unanimous vindication they gave him it is necessary first of all to visualize the usual character of Oriental government and justice. Doubtless there are office-holders and judges in our land who could claim integrity in public office, but in the East . . . .!

The Bible,—indeed, the whole range of history,—presents no nobler example of an unimpeachable career, in private or in public.

Vindication of God, 6-18.

With his own record thus cleared, Samuel next addresses the people on God's relation to Israel. It is his political creed, which has underlain his conduct of office. He rehearses national history (6-13). He sets two "Ifs" before them, the way of well-being and the way of punishment (14, 15), both king and people being involved. True patriotism is thus identified with loyalty to God.

God authenticates Samuel by answering his prayer with a sign from the heavens.

Promises and warning, 19-25.

The sign of thunder and rain during wheat harvest put the fear of God in the hearts of the people, and they appeal to Samuel to intercede with God for them. Direct and obvious answers to prayer always make a deep impression. This gives Samuel further opportunity for heart-to-

heart talk. He does not tone down their sin, but tries to calm the people and to steady them in whole-hearted loyalty to God. Verse 22 is a great declaration of the faithfulness and good pleasure of Jehovah: it still holds true.

Notice, too, Samuel's own new relation to the nation. He will be their intercessor and instructor: no longer their civil leader, but their spiritual guide. And for 35 years his usefulness continued in the capacity of prophet and teacher. He was, indeed, the first of the long line of prophets which lasted through the Old Testament, an order through whom God spoke to Israel.

Verse 23 stands out with a new idea about intercessory prayer. Samuel regarded it not as a mere privilege, but as a duty, the omission of which would be sin. Do we believe that? And in Samuel's case it was intercession for the nation. Do we pray for our country and all its people?

July 17. Samuel Anoints David.

1 Samuel 16. 1-13.

The establishment of the kingship in Israel has turned out badly. Saul does not measure up to God's requirements: he is guilty of flagrant self-will and disobedience. A new king is needed.

Upon whom will the divine choice fall?

Upon an obscure country lad, to whom the prophet Samuel is now sent on a private mission for his designation and anointing.

The story is one of the most charming in the Bible, introducing one of the famous characters in the Bible. And the scene is Bethlehem, famous already in the story of Ruth (whose great-grandson David is), and of course forever sacred as the birthplace of our Lord.

The immediate incident is the selection of David. The unseen background is the fulfilment of God's will.

The purpose of God.

The important thing to observe is how God guided and overruled in every detail of this incident.

Having rejected Saul, God informs Samuel he has provided a king among the sons of Jesse. But guidance is only one step at a time. In order to avoid publicity, which would involve treason against King Saul, Samuel is directed to go to Bethlehem on a religious errand. Apparently Samuel made known to no one the other object of his visit. God could wait.

Samuel looked over the sons one by one, being directed by the Lord to pass them by until finally the youngest, a boy of perhaps 15, is declared to be God's choice. And he was exclusively God's choice.

The selection of David.

We are given no hint why God chose David. Nothing is said of his personality or possibilities, but he must have met the standard of verse 7. He was a good-looking youth, like his brothers, and industrious. We may infer he was inured by shepherd duties to outdoor life, with certain perils; skilled in the use of the sling; poetic in temperament.

While Samuel said nothing about the anointing being for kingship,—it was 10 years before David reached the throne,—a key to his subsequent career is in the fact that "the Spirit of the Lord came upon David FROM THAT DAY FORWARD." Anointing signifies consecration to some service. David would realize that he was set apart for some unusual purpose. "Whatever David attained in after years of noble character and disciplined power, whatever splendor he gave to Israel, whatever rich and lofty poetry he wrote for the comfort and inspiration of the world, grew out of that divine enduement."

David marks a new era in Jewish history, like Abram and Moses. His life story is recorded with unusual fulness.

His chief importance to us is seen in the way his name and influence are carried into the New Testament in connection with the first and second comings of our Lord. His throne merges into the throne of Messiah.

None of the sons of Jesse realized that they were under the scrutiny of God, and that their destiny was determined by their heart life.

Future leaders in the religious and political life of our country are now in the making. There may be a David in your class. Show him the way of consecration to God, and the filling with the Spirit!

July 24. David and Goliath.

1 Samuel 17.

Now we shall see the stuff of which young David is made, spiritually and otherwise!

From the first this conflict between the Philistines and Israel took on a religious aspect to him. The others were cowed by a bulky giant: David asked, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" (26). David believed in the LIVING GOD, and in Israel as his chosen people.

David's offer, 31-37.

It was in this spirit he offered to fight Goliath. There was no presumption or boasting. David had faced physical peril. He had courage based on personal experience. He was, moreover, braced by the assurance of faith in God's past help and the optimism of faith in his future help.

Such fearlessness and coolness won Saul's acceptance of him as the national champion.

David's weapons, 40-42.

Rejecting Saul's armor because he was not used to it, he provided himself with articles he knew how to handle, selecting them with care. But the fight would depend not on the sling and stones, but on the strength and skill of the man behind them.

David's victory, 43-47.

Goliath came on to attack with bluster and profanity. Note again David's religious motive: he fought in the name of the Lord of hosts. "In this expression we have a watchword which may be used by true men in all crises" (Dr. Joseph Parker).

The fight justified David's offer to meet Goliath. Just one skilful shot felled the giant. His expectation of victory was half the battle.

Believers may have the same assurance in God as David did: not in armor, or numbers, or methods. Much may flow from one man's faith and courage and action.

What giant evils were personified in Goliath? Brute force (4), defiance of God (10), pride (42), profanity and idolatry (43). What giant evils face our nation and the church today?

July 31. David and Jonathan.

1 Samuel 18. 1-4; 19. 1-7; 20; 23. 15-18; 2 Samuel 1. 17-27. Lesson portion: 1 Samuel 18. 1-4; 19. 1-7.

The lessson committee has assembled the above passages to show the love that existed between David and Jonathan. Friendship is hardly a strong enough word: love is the Bible word.

It is a beautiful story, none more beautiful in all history or literature. The teacher has the opportunity to set before his class an illustration from life of genuine love between two strong men, "passing the love of women." Its course did not run smoothly, but it survived all strains put upon it. It shines the brighter because of the dark background behind it.

Love born, 1 Samuel 18. 1-4.

The chapter division must not be allowed to break the continuity of the vivid narrative of chapter 17. Saul interviews David after his victory over Goliath, and it was then that love was born between Prince Jonathan and David. Note the words used in verses 1 and 3!

Jonathan was a venturesome soldier who had also distinguished himself against the Philistines (c. 14). He could appreciate David's bravery, and the other winsome qualities which David evidently had. On the other hand, Jonathan was one of the noblest characters in the Old Testament. Both were God-fearing men.

Saul now kept David at court. So these lovers made a covenant. Jonathan showed David peculiar honor by investing him with his own robe and weapons. Love rejoices in sacrificial giving.

Love interceding, 1 Samuel 19. 1-7.

David's military successes and popularity awakened Saul's murderous jealousy, and he gave orders that David should be killed. Had Jonathan been of the same mould as his father he would have been jealous too of this rival. But the critical situation only gave him further occasion for the play of his love and loyalty. His tactful intercession changed his father's mind, and David was reinstated at court.

Love till death, 2 Samuel 1. 17-27.

The preceding passages, indeed, all the passages cited, seem rather one-sided. Nowhere does it say that David loved Jonathan, but always it speaks of Jonathan's love for David. Jonathan was always doing something for David. David seemed to benefit most by the relation between the two. But David's lament clears the air, as he bares his heart in his distress over Jonathan's unhappy death.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What Our Government Does for Us.

Romans 13. 1-8. July 3.

An Englishman, after visiting our country, said to his countrymen that he considered the outstanding feature of American life to be our public schools, filled with children laden with their books. "The flag is always flying from the school buildings, the national anthem is constantly on the children's tongues. The parents of many of the children have come from every land under the sun, yet they all seem conscious only of being Americans. Yes, America has put religion and education into their governmental policies, and has built up a strong nation."

What more or better could be said of "What our government does for us"?

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States."

Thus reads the Preamble of our beloved Constitution. In the Declaration of Independence, preceding the Constitution, there appear these words: "With a firm reliance on the protection of divine providence, we mutually pledge each to each other our lives, our fortunes, and our sacred honor." A divine order, all for the benefit of all mankind, second only to John 3. 16, is ordained and established for all those who live under the protection of Old Glory, our beloved

Stars and Stripes. What more can any one ask?

* * * * *

Our government
G—ives protection,
O—utlaws civic irregularities,
V—indicates state and national laws,
E—ncourages domestic tranquillity,
R—egards the rights of individual citizens,
N—ullifies all state laws contrary to the Constitution,
M—akes inviolable laws for the protection of life and property,
E—ngages, as a rule, good men to carry out its policies,
N—egotiates with the farmer, usually, for the best interests of both producer and consumer,
T—ransgresses no one's religious rights or privileges.

* * * * *

"O make thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!"
—John Greenleaf Whittier.

Christ's Teachings that are Too Seldom Practised.

Matthew 5. 38-48. July 10.

"There is one thing more pitiable, almost worse than even cold, black atheism," once wrote Mark Guy Pearse. "It is to kneel down and say, 'Our Father,' and then go out and lead an orphaned life; to stand and repeat sabbath after sabbath the familiar words, 'I believe in God the Father almighty,' and then go fretting and fearing, saying with a thousand tongues in a thousand ways, 'I believe in the love of God, but it is only in heaven; I believe in the power of God, but it stops short at the stars.' Thank God, all Christ's teachings are written in the present tense, and might be dated the very day and month and year in which we read them!"

* * * * *

A general once said to his king: "You might as well surrender; they have taken your castle one, and your castle two, and your castle three." But the king, smiting his heart, replied, "There is one castle they have not taken; they have not taken my Castle Courage!"

When Christ is within the heart, what is there over which to become discouraged? "In the world ye shall have tribulation, but be of good cheer, I have overcome the world!"

* * * * *

Susanna Wesley, mother of nineteen children, among whom were John and Charles Wesley, founders of Methodism, taught her children to "cry softly."

The phrase "Jesus wept" means, "cried softly." Crying softly witnesses to two things: our essential humanity in that we do cry, and our religious self-control in that we cry as we do.

Learning to cry softly, how much effort it takes, how much faith, how much divine help, how much resolution, and how much practice! But how splendid an art!—P. W. Crannell.

* * * * *

The Jesus way of living is no easy way. It calls for unbounded faith.

Two sightless men came to my Lord one day:
They had one need, one mighty prayer to pray.
He heard, he saw, he knew what was amiss:
He asked, Believe ye I am able to do this?
They said unto him, Yea, we do believe.
According to your faith ye shall receive,
My Lord replied: and touching their blind eyes,
He opened the dark doors, and bade their sun arise.

Applying Christian Standards in Amusements.

Philippians 4. 8; 1 Corinthians 6. 12; 8. 12, 13. July 17.

Play a little, pray a little, be a little glad;
Rest a little, jest a little, if the heart is sad;
Spend a little, send a little to another door;
Give a little, live a little, love a little more!

* * * * *

Five amusement pointers given by a noted author:

Nothing is so easy as to transform a good amusement into a bad one by taking it at the wrong time, or in a wrong way, or too long;

Christian companionship doubles the value of an amusement, and a Christian purpose quadruples it;

If a man is disturbed by questions of doubtful amusements his Christian activity is doubtful;

The world is so full of unquestioned amusements that for a Christian to long for the doubtful ones is proof of a bad heart or a weak wit;

The only safe rule is to indulge in no recreation in which you cannot easily imagine Christ's joining if he were in the flesh again.

* * * * *

Sometimes it is well to think of the world's standards for Christian amusements.

Just after her conversion a young girl asked her pastor if she couldn't go to a certain amusement hall that she had attended before her conversion. He answered:

"Go, if you feel that you can serve your Master, and if you can, while there, ask your escort if he is a Christian."

The girl was sure she could, and went to the hall. Somehow she found it difficult to ask her escort about his soul, but she

felt she must keep her word, and late in the evening she said to him:

"Are you a Christian?"

"No," was his surprised answer. "Are you?"

"Yes," she slowly replied.

Like a flash came her partner's next question: "Then what in the world are you doing here?"

* * * * *

There is danger in allowing conscience too loose a rein in our amusements. To such the following "Amusement Conscience Creed" may be helpful:

"I believe, since conscience is the voice of the soul and emotions the voice of the body, that it is no wonder the standards of these two voices conflict;

"I believe that the consciences of two good and unselfish persons may point in opposite directions upon the question of amusements, and that nothing but Christ's standards point in the right direction;

"I believe that a normal conscience will tell us what we may do for amusement, and that only the Word of God can tell us what is right to do."

What are the Causes and Cures of Unrest?

Psalm 43. 1-5; Matthew 11. 28-30. July 24.

Keep love in your life, my friend,
If you would have perfect joy;
Keep love, never let her depart,
For who would his life destroy?
For life's no longer than love, my friend:
When love is no more, 'tis the journey's end,
And unrest and fear shall your way attend:
Keep love in your life, my friend!

* * * * *

A college girl wrote home to her mother: "College does not satisfy me. We are taught many things, but we are not taught how to live. The details of knowledge confuse us, bewilder us. I want to know how to live, and college does not help me."

Dissatisfaction of soul is a symptom of unrest. There is a name, a wonderful name, "Jesus," which "satisfieth the longing soul, and filleth the hungry soul with goodness."

* * * * *

Some one has said that the three great causes of unrest in the world are impurity, inequality, and hopelessness. The world does not know the character of God, therefore it is unclean. The world does not know the love of God, and therefore men are not brothers. The world does not know the life of God, therefore men despair alike of the present and the future.

* * * * *

A well-known British spiritual leader not long since wrote to a friend in America saying: "I think the weakness of the present day is that man is so prominent that God is obscured."

Whatever obscures the presence of God in the lives of his followers is sure to cause unrest.

* * * * *

Education sometimes causes unrest. An educated Chinese said to a missionary:

"Your democratic principles have come into the lives of China's leaders. Your Jesus way has shown us that all men are born free and equal, that he is not only the brother of Americans, but of Chinese also. America's revolutionary spirit of 1776 has crossed the sea and entered China."

Let us pray that the outcome of that spirit will lead the Chinese into as safe a harbor of rest as it has led our own land!

Great Missionary Characters.

2 Corinthians 11. 23-28. July 31.

In 1839 the sultan of Turkey decreed that not a representative of the Christian religion should remain in the empire. Dr. Cyrus Hamlin, then president of Robert College, said to his associates:

"The sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey."

Then Dr. Hamlin and his staff of workers gave themselves to a night of prayer. The next day the sultan died.

O missionary upon distant shores, let Cyrus Hamlin be an inspiration to you, for

There is a place where God's resistless power
Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O soul, it is the secret place of prayer!

* * * * *

A brilliant Oxford student gave himself for missionary work on the West Coast of Africa. His relatives remonstrated with him saying:

"You are going out there to die. It is madness!"

The student replied: "I think it is with African missions as it is with building a bridge. Many stones must be buried in the earth all unseen to be a foundation for the bridge. If Christ wants me to be one of those stones lying in African soil, I am content."

He died fifteen months after he reached Africa.

The next missionary book compiled should be about such men as this student, whose greatness is known by so few. It has been said: "In the judgment day God will not ask about the great things we have done, but simply say, Show me your scars!"

* * * * *

Great missionaries:

Dr. Sheldon Jackson, the splendid worker among the Western Indians, who became

an equally successful worker in Alaska, developing especially the schools and the industrial life of the people, introducing reindeer and the Gospel together.

Marcus Whitman, whose heroic winter ride across the continent over untried ways roused our government to the value of the great Northwest, and saved that vast region to the nation, and whose martyr death has borne such rich fruit in consecrated lives.

David Brainerd, the loving, patient, self-sacrificing missionary to the Eastern Indians in the early days, "who could creep into a little crib made for corn, and there sleep on the poles, and do it because he loved his Master and those for whom he died."

John Eliot, pioneer missionary to the Massachusetts Indians, who believed in them when no one else believed in them, gave them the Bible in their own tongue, and taught them the arts of civilization.

William Duncan, who at Metlakahtla, British Columbia, has carried out among the Indians "a civilizing work without parallel, alike remarkable for the original thought and genius displayed, and for the heroic courage in execution."

—From "Endeavorer's Daily Companion."

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JULY, 1927.

FRIDAY, 1st. *Whatsoever thy hand findeth to do, do it with thy might! Ecclesiastes 9. 10.*

With all our faults, God loves us if we are trusting in his Son: therefore let us not be downhearted, but hope to live and learn, and do some good service before we die! There's no use in lying down and doing nothing because we cannot do everything as we should like. Faults or no faults, ploughing must be done, and imperfect people must do it, too, or there will be no harvest.—John Ploughman.

SATURDAY, 2nd. [*Elijah*] *said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood! . . . . Do it the second time! . . . . Do it the third time! 1 Kings 18. 33, 34.*

Few of us have faith like this. We are not so sure of God that we dare to pile difficulties in his way. We all try our best to make it easy for him to help us. Yet what Elijah had, we too may have, by prayer and fasting.—F. B. Meyer.

SUNDAY, 3rd. *I will be their God, and they shall be my people. 2 Corinthians 6. 16.*

"Their God,"—what a cheering revelation! "My people,"—what a sweet title! Dear friends, can you by faith see yourselves in that number?—C. H. Spurgeon.

MONDAY, 4th. *Yea, many people and strong nations shall come to seek the Lord of hosts, ... and . . . . pray before the Lord. Zechariah 8. 22.*

Nations do not and will not own Christ's sovereignty until believers do. Who can measure the total influence of a few thousand Christians in every professedly Christian land who really believe Christ, and are determined to subordinate everything—material gains, denominational loyalties, political affiliations,—to him?—J. Stuart Holden.

TUESDAY, 5th. *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Acts 14. 22.*

No one can ever say that the Bible tempts people by false pretences. The book preaches no cheap religion. My soul, seek not ease and softness if thou wouldst win the kingdom!—Thomas Champness.

WEDNESDAY, 6th. *When ye pray, say, Our Father! Luke 11. 2.*

"Our Father." If your heart truly enters into the meaning of these two words, you may go on with the remainder of the prayer. If not, it will hardly be worth while, for the rest of the prayer depends for its value and power on these two words. They form the golden hinges on which the door to this treasure house swings open.—James A. Francis.

THURSDAY, 7th. *The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. James 3. 17.*

Christianity does not sanction irregularity, unevenness, of character. It demands singleness of purpose, unity of character, uniformity of life, full consecration.—W. L. Watkinson.

FRIDAY, 8th. *Know ye the Spirit of God? 1 John 4. 2.*

I tell you, Christian friends, we do not make enough of experimental knowledge of the Holy Spirit. He is just as much a person as Jesus, and is given for experience just as much as Jesus; indeed, he makes Jesus real to us. Let us search the Scriptures to know what is his mission to the world, and go to him definitely for the things that pertain to his office!—Len G. Broughton.

SATURDAY, 9th. *Blessed with all spiritual blessing in the heavenly places in Christ. Ephesians 1. 3.*

That which makes the heavenly life a life of blessing is that in it there will be absolutely nothing to hinder the inflowing of the glory of God into our souls. This is the heavenly life begun below.—G. Campbell Morgan.

SUNDAY, 10th. *One man esteemeth one day above another, another esteemeth every day alike. Romans 14. 5.*

Men and women are improved in their character not simply by what they do on the one day of the week when they enter into certain buildings that have spires on them and stained-glass windows, although all that has its value and its place. They are affected much more profoundly by what they do six days of the week in those buildings without spires or any stained-glass windows, where they go to earn their daily bread. And unless the content of this common life of ours can be brought more into harmony with the Christian principles of the Sermon on the Mount, then his will will not be done on earth as it is in heaven. —Charles R. Brown.

MONDAY, 11th. *The night following the Lord stood by him. Acts 23. 11.*

"Friend," said one who had come to see John Bunyan in prison, "the Lord sent me to thee, and I have been seeking thee in half the prisons in England."

"Nay, verily," replied John, "that cannot be, for if the Lord has sent thee to me thou wouldest have come here at once, for he knows I have been here for years."

Yes, the Lord knows where we are.—Ernest Dowsett.

TUESDAY, 12th. *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Peter 5. 8.*

The devil of envy, the devil of covetousness, the devil of selfishness, the devil of jealousy, the devil of self-indulgence, the devil of prejudice,—keep him out! Shut the door, shut the window, for if there is one inlet into your house he will avail himself of it.—Joseph Parker.

WEDNESDAY, 13th. *God forbid that I should sin against the Lord in ceasing to pray for you. 1 Samuel 12. 23.*

Have we sinned against the Lord in ceasing to pray for one another and for the Lord's work? Human intercession is essential to God's work. Jesus is ever carrying our burdens, but our intercession is the complement of his, and prayer is our highest ministry. So let us pray, and some day we shall find that as our faith and love have encircled the world, God's providence has followed us in unswerving blessing.—A. B. Simpson.

THURSDAY, 14th. *Himself took our infirmities and bare our sicknesses. Matthew 8. 17.*

In no sphere is there so much quackery as in the moral and religious spheres. Many medicines, but no genuine healing. Many physicians, but no real cures.—W. L. Watkinson.

FRIDAY, 15th. *I will accept you, saith the Lord God. Ezekiel 43. 27.*

If this promise held good to those who brought bullocks or goats for sin-offerings, have we not the right to claim it who put our confidence in the Lamb of God? Think, my soul, of the superiority of Christ's sacrifice!—Thomas Champness.

SATURDAY, 16th. *Well done, good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord! Matthew 25. 23.*

The real test of life? Not the way men and women behave on dress parade, but the way men and women behave when there is no one around, when nobody will see: the kind of pictures they like to look at when they know that nobody will observe, the kind of books they pick up when they are all alone, the kind of thoughts that creep through their minds when nobody can be aware of what is passing there,—those are the real testings.—Robert E. Speer.

SUNDAY, 17th. *Go ye therefore, and teach all nations, baptizing them in the name of the Father: teaching them to observe all things whatsoever I have commanded you. Matthew 28. 19, 20.*

The duty of the Christian is to go. Go ye into the highways and the hedges! Go ye into the dense centers of life! Go ye to the frontiers! Go to the uttermost parts of the earth! Go everywhere and constrain souls to come in! Go in person if you can; by your influence in any case. But go the church must, and every soul within it.—David J. Burrell.

MONDAY, 18th. *Thou shalt love thy neighbor! Matthew 5. 43.*

Perhaps he rolls in riches and thou art poor. God has given him these gifts: covet not his wealth, and think no hard thoughts concerning him! Love him, and thou wilt not envy him!—C. H. Spurgeon.

TUESDAY, 19th. *Thou shalt love thy neighbor! Matthew 5. 43.*

Mayhap, on the other hand, thou art rich, and near thee reside the poor. Do not scorn to call them neighbors! Own that thou art bound to love them! In so doing thou art following the footsteps of Christ. —C. H. Spurgeon.

WEDNESDAY, 20th. *Whosoever . . . . shall not doubt in his heart, but shall believe that those things which he saith shall*

come to pass, he shall have whatsoever he saith. Mark 11. 23.

"And shall not doubt in his heart." That is the best definition of faith in the English language. That is the Master's own definition of faith,—shall not doubt in his underneath thinking. As he kneels to pray and talks earnestly, he won't find a sneaking, creeping-in question: "Will this thing come?"—S. D. Gordon.

THURSDAY, 21st. *Know ye not that . . . . ye are not your own? . . . . Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians 6. 19, 20.*

Does your Christianity have a "Therefore" in it? If not, it is not the Christianity of Paul.—John McDowell.

FRIDAY, 22nd. *Love not the world, neither the things that are in the world! If any man, love the world, the love of the Father is not in him. 1 John 2. 15.*

Christian, you live in a dangerous world! Cleave fast to the Lord Jesus! As he teaches you to shun the world and its attractions, your love will go out to him in loyal-hearted service. But remember, there must be daily fellowship with Jesus. His love alone can expel the love of the world. Take time to be alone with your Lord!—Andrew Murray.

SATURDAY, 23rd. *He giveth quietness. Job 34. 29.*

Cares cannot fret me if my soul be dwelling
In the still air of faith's untroubled day;
Grief cannot shake me if I walk beside thee,
My hand in thine along the darkening way.

SUNDAY, 24th. *And immediately the Spirit driveth him into the wilderness. Mark 1. 12.*

Hast thou weighed the comfort of that word "Immediately"? Why does it come so soon after the blessing? Just to show that it is the sequel to the blessing. God shines on thee to make thee fit for life's desert-places,—for its Gethsemanes, for its Calvaries. He lifts thee up that he may give thee strength to go further down; he illuminates thee that he may send thee into the night, that he may make thee a help to the helpless.—George Matheson.

MONDAY, 25th. *Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof! Romans 13. 14.*

O soul, take time to meditate on this wonderful truth! Just as your clothing is a necessity as you go out into the world, let it be equally indispensable for you to put on Jesus Christ, to abide in him and walk with him all the day.—Andrew Murray.

TUESDAY, 26th. *Jesus saith, ... I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14. 6.*

Someone asked, "Show me the way to Jesus!" The answer was, "There is no way to Jesus: Jesus is the way." He is touching your heart in the sense of need you feel, and he is waiting to touch you in the sense of pardon that will come the moment you respond to him.—A. B. Simpson.

WEDNESDAY, 27th. *Your Father knoweth what things ye have need of before ye ask him. Matthew 6. 8.*

All our necessities are known to thee, O Lord! Some are too deep for words; others may not be expressed, for we could not ourselves bear the utterance of them; but all we need thou knowest, for thou doest not only hear our speech, thou readest the motions of our heart. They are toward thyself, they beat heavenward, they are motions of aspiration, and they are significant of trust and love and hope. Answer them as thou alone canst answer with all the benevolence and all the tenderness of the cross!—Joseph Parker.

THURSDAY, 28th. *Faithful in all things. 1 Timothy 3. 11.*

To live well in one's place in the world, adorning one's calling, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly.—J. R. Miller.

FRIDAY, 29th. *That ye may stand . . . . fully assured in all the will of God. Colossians 4. 12 (R. V.).*

God's grace will not live in the same house with sloth, or pride, or selfishness, or disobedience. If you really want to be a gracious worker, you must yield yourself in glad compliance to what you know to be God's will for you: that is all there is to it, but that is much.—Amos R. Wells.

SATURDAY, 30th. *Sing unto the Lord with thanksgiving, ... who covereth the heaven with clouds, who prepareth rain for the earth! Psalm 147. 7, 8.*

If all of life were sunshine,
Our faces would be fain
To feel once more upon them
The cooling plash of rain.
—Henry Van Dyke.

SUNDAY, 31st. *Lo, I am with you alway! Matthew 28. 20.*

The Master has not altered. He has not lost his human sympathies, he has not forgotten the tears he shed by the grave of Lazarus, dead, he has not forgotten the conflict through which he passed in life for the winning of his own daily bread. It is this Man of human sympathy, with all the supernatural miracle of his life, and death, and resurrection, who is able to say to us, "I am with you all the days, even unto the completion of the age."—G. Campbell Morgan.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

JULY, 1927.

Friday, 1st. Psalm 119.

Verses 97-104. We live between two worlds. One the temporal, the other the eternal; one the material, the other spiritual; one the present, the other future. But they who dwell in the Word of God, and have learned by meditation and prayer to climb its slopes and stand on its higher peaks, will find themselves in touch with inspirations and conceptions which are as far removed from the ordinary levels as heaven above the earth. As he climbs, the lover of Scripture leaves below his enemies, his teachers, and the experience of men and things which comes to the aged. Happy are they who keep on the summit, and look out on the world beneath and the heavens above!

They see the vanity and futility of earthly things, and hate every false way. It is not enough to read a portion regularly. This often becomes a merely intellectual attitude. We should linger over its pages as a lover lingers beside his beloved, or a lover of nature in the presence of some fair landscape.

Verses 105-112. To all of us there come nights of sorrow and trial, when the light of other days seems withdrawn. We are greatly afflicted. We carry our life in our hands. We know that our path is lined with traps and snares. At such times if we turn to the Word of God we find it a lamp to our feet and a light to our path. It is a clue to the maze, a compass in the dense mist, a map amid an archipelago of rocks and shoals. We are so apt to run to our friends for advice, or design our own plans of escape, instead of claiming the fulfilment of God's promises, and looking up to the hills from whence cometh our help.

Verses 113-120. The study of the Bible makes us quick to discern good and evil. We hate duplicity, and evildoers, and those that glory in lying and deceit. We abstain from the companionship of those whose language is unchaste and frivolous. People who have been reared among the mountains find it hard to breathe in the fœtid atmosphere of the slums. To have been trained in the music of Beethoven or Mendelssohn makes jazz music intolerable. The lad who has been trained among the amenities of a Christian home feels most keenly when he first comes in contact with impure associates. Let us not be ashamed of our sensitiveness! God will hold us up, and we shall not be ashamed of our hope.

Let us ever live, O blessed Spirit, in thy pure atmosphere, generated and maintained by the study of thy Word, that we may walk before God with clean hearts and the inner robes of celestial purity! In Christ's name.

Saturday, 2nd. Psalm 119.

Verses 121-128. This is specially the servant stanza: "Be surety for thy servant," "Deal with thy servant," "I am thy servant." The Lord has redeemed us by the purchase of his cross from the service of sin, and has brought us into his household. We have, therefore, deliverance from our old master, and may show full devotion to him who has redeemed us. We can never forget that we were bought at a price of enormous value, 1 Peter 1. 19. We have become what Onesimus became to Philemon, not servants only, but brethren beloved. God's interests and ours are now identical. Therefore we love his commandments above gold, and hate every false way.

Verses 129-136. This stanza is characterized by emotion. The psalmist opens the casement of his heart that God's Word may steal in to give understanding and insight. In his light we see light. Things which are hidden from the wise and prudent are revealed to babes. The simplest who live by the intuition of the Spirit will know and understand where those who rely on intellectual reasoning fail. As the hunted deer pants for the water-brooks, so we long to get beyond the letter of the Word in order to appropriate the bliss that lies behind it. We pant for mercy, truth, and love, for ordered footsteps and deliverance from the tyranny of the oppressor, whether man or devil. The more we live in the light of God's face, the more we mourn over the wanton callousness of the world.

Verses 137-144. Clearly the keynote here is God's righteousness, 137, 138, 142, 144. Righteousness is at the foundation of his throne, and characterizes the whole scheme of world redemption. It is borne witness to by the law and the prophets, and is especially apparent in the scheme of our redemption. The love that redeemed us was necessarily followed by the cross, that God might be just, and the justifier of them who believe. John heard the song of Moses and the Lamb, saying: "Righteous and true are thy ways, thou king of the ages!" Yes, we are saved righteously. Our moral sense is satisfied by the witness of the Bible, the cross, and the judgment of heaven. God's righteousness is the supreme law of the universe, and it is consistent with our salvation.

O righteous Father, the world has not known thee, but we, whom thou hast saved by thy grace, adore and worship thee, not only for thy redeeming love, but for the absolute rightness of all thy ways, and especially in our redemption! In thee, thou Rock of the Ages, we rest in perfect secur-

ity, and await the development of thy righteous dealings with the universe.

Sunday, 3rd. Psalm 119.

Verses 145-152. The key to this stanza is that significant phrase, "Thou art nigh, O Lord!" It begins with the cry, "I have called upon thee," as though God seemed at a distance,—not that he was really so, but in the psalmist's consciousness. Then he turns to the Scriptures, that were his only comfort. Early and late he meditated on them, and as he did so the blessed consciousness of God's presence breathed through his heart, and he felt that God was near,—as a startled child awakening in the night is comforted when its mother's voice is heard in the darkness.

The Bible is one of the chief, if not the chief, factor in the life of fellowship with God. We must have the psalmist's sense of God's nearness if we are to make any true advance in the divine life: and there is no such way of securing it as the devotional study of Scripture. "Give me thine own self," said Augustine; "without thee, though thou shouldst give me all that ever thou hadst made, yet would not my desires be satisfied!" God gives himself to us as we keep his statutes and meditate on his Word. The value of Bible study is not in the amount read, but in the use made of a simple verse or stanza.

Verses 153-160. In this stanza the psalmist seems hard pressed by his foes. He needs to be redeemed; his persecutors and adversaries are many; the treacherous dealers are too strong for him. So he pleads for that promised help, of which the divine statutes are full. For us all life involves conflict. Our Master's life was one long conflict with the powers of evil in secret, and with Pharisees and scribes in the open. He was continually offering up prayers and supplications unto the Father, who was in secret; and that fight in one form or another is for us all. We can only win out with the weapon of all-prayer. But this is only created through the teachings and promises of God. They will create within us a spirit of trustful confidence, before which all fear and foreboding will be cast out by the calm certainty of God's almighty help.

Most holy Father, my life is encompassed with enemies, who seek my overthrow! I have no might by which I can hope to overcome. Undertake my cause! Fulfil thine own promises, on which thou hast caused me to hope! May I be more than a conqueror through thy succoring help, which is revealed in thy promises and stored in Jesus Christ! In his name.

Monday, 4th. Psalm 119.

Verses 161-168. This section is in striking contrast with what has preceded it. Joy and love, praise and peace, hope and trust are entwined in its texture. The psalmist in verse 167 watches each prompting of the sacred oracles as keenly as a servant watches the motions of his master's hand. The slightest indication of God's will is eagerly noticed and obeyed. Recall for a moment that prayer of Thomas à Kempis: "Lord, work in my heart a true faith, a purifying hope, and an unfeigned love towards thee! Give me a full trust in thee, zeal for thee, reverence of all things that relate to thee! Make me fearful to offend thee, thankful for thy correction, devout in thy service, and sorrowful for my sins!" Each of these requests befits our use, as each is suggested by God's Holy Book. But our paragraph teaches us that these petitions are realized in and by us in proportion as we read, mark, learn, and inwardly digest God's precepts and testimonies. When by faith we appropriate God's Word, we find great spoil.

Verses 169-176. The psalm ends in praise and singing. The lost sheep has been brought back to the flock and fold on the shepherd's shoulders. Joy! Joy!

Let us then gather up the teachings of this glorious psalm! If our souls are well grounded in the Word of God, and we yield obedience to its precepts, penitence to its convictions, and faith in its promises, every day will be a holy day, every act will be a sacrament, every thought and plan for the future will be radiant with hope. So William Law puts it, "When thou art wholly given up to the light and Spirit of God within thee, to will only his will, to live only in his love, to be wise only in his wisdom, then it is that everything thou doest is as a song of praise, and the common business of thy life is a conformity to God's will on earth as angels do it in heaven."

My God and Saviour, I thank thee for the revelation of thyself in thy Word! Thou art my hope and my heart's joy. I thank thee also for the knowledge of the love that thy saints in every age have entertained towards thee. Oh lead me into a deeper understanding of thy Word, that the blessed life may grow in me from day to day until I attain my perfection and bliss in the life to come! In Christ's name.

Tuesday, 5th. Psalm 120.

This and the following fourteen psalms are called Songs of Degrees, or Goings-up. They may have been composed for singing by the Levite chorus as the ark was being borne to its resting place on Mount Zion or they may have originated in the goings-up of worshipers traveling from their homes to attend the feasts. We may, therefore, describe this little collection as the Song book of the Pilgrims.

Again and again it has been the experience of God's children to be exposed to the arrows of scorn, ridicule, and hate. Some who read these words may know by bitter experience that the tongue may resemble sharp arrows and swords. They may take up as their own Hannah's reply to Eli, "I am a women of a sorrowful spirit, but I

have poured out my soul before God." The arrows of hatred are sharp, and coals of juniper burn with clear and scorching sting. Meshech and Kedar stand for uncouth, uncivilized and belligerent tribes that had no sympathy with the ideals of the Hebrews, and waited the opportunity of descending with fire and sword upon their peaceful homes. "I am peace" is only the signal for further outbursts of hate. There are some interesting illustrations of this in the life of George Fox, the founder of the Society of Friends. His refusal to retaliate, to use force against force, or to enter on self-defence seemed to exasperate judges and gaolers to the uttermost.

We cannot be surprised at the venom with which Satan's satellites assail the righteous. They hate the light because their deeds are evil. They try in this way to stifle the voice of conscience speaking in their own hearts. Their tongue, as James tells us in his Epistle, defiles the whole body and is set on fire by hell. Our attitude must be that of Christ, who, when he was reviled, reviled not again, and when he was persecuted, threatened not, but handed over his cause to him who judgeth righteously.

O Saviour, for thy name we are suffering reproach! The church is surrounded by a dense throng of evil spirits and wicked men. Their mouth is full of cursing and wickedness. Oh, hide us in thy pavilion from the strife of tongues; and whilst we are silent, wilt thou vindicate and plead our cause!

Wednesday, 6th. Psalm 121.

Too many of us are content with our mundane pursuits,—our home, our family, our business, and the pleasures which appeal to the senses. We are, for the most part, confined to a small corner of the earth, and see but a little way beyond our own interests or circumstances. We do not lift up our eyes to the hills. We fail to understand how to fix our thoughts upon the things that are unseen and eternal, and to draw our inspiration and strength from thence. We resemble visitors to a land where superb mountains reach heavenwards, but who never penetrate the mist which lies on their lower reaches, to stand above it in the glorious sunlight that illumines the gorgeous view.

If every morning when we drew back the curtains of the soul and looked up to the everlasting hills of God's love and thought and care, how much easier it would be to live without fret or care or strain! Our help would come from him who made heaven and earth. We should draw on his infinite resources, the unsearchable riches of Christ. By day our foot would not be moved, because Christ would give us sufficient grace to overcome all hate and ill. By night we should slumber quietly, because God was watching. If we were prosperous and successful in the world's estimate, we should not get sunstroke. If we were doomed to walk in the dark, we should not become moonstruck. Satan and his emissaries would not enter within the stockade of the soul.

Doubtless it is not enough to look up to the hills: we must climb them that we may experience that inner solitude when God and we meet and commune. Our Lord often spent his nights in the mountains, because he was so deeply enamored with their silence and solitude. Molinos, the martyr of the Spanish Inquisition, says:

"Go on, blessed soul! Go on without delay towards this inner solitude wherein the soul reposes in a sweet and inward serenity in the arms of the highest good"!

Help us, O Spirit of God, to live more constantly in fellowship with the mountains, that we may look up to them from the vales of life where men toil and the enemy attacks, and that we may often climb them for fellowship and prayer, and for the renewing of our strength! In Christ's name.

Thursday, 7th. Psalm 122.

What the annual festivals were to the Jews, when from all parts of the land they gathered to their great festivals, that the church of God on earth is intended to be for the people of God; and such also is the New Jerusalem, to which we are all wending our way. One day our feet shall stand within its gates, our pilgrimage finished, and our utmost hopes and wishes more than realized. We emphasize the tribes while in this time-sphere, the Episcopal, the Presbyterian, the Baptist, the Congregationalist, the Friends, but they will be merged there in one glorious convocation. What a giving of thanks there will be when Miss Much-Afraid, Mr. Fearing, and Mr. Ready-to-Halt have safely arrived, though a little behind the rest! War and wrath shall never invade its peace. It is the Father's house, with its many mansions.

But there is a sense in which we can dwell in that city all the days of our life. To each one of us God seems to say: "Get thee out of thy country, from thy kindred and from thy father's house, unto the land that I will shew thee," and from that moment we realize that this is not the real world, that the things which are seen are reflections only, and often illusions, like the mirage of the desert. Therefore we must live as strangers and sojourners, drawing on God for our supplies, for the direction of our lives, and for that safeguarding which was so constantly supplied to Abraham and the rest. "He suffered no man to do them wrong, saying, Touch not mine anointed, and do my prophets no harm." When once we understand this, we are content to live in tents, we put up with awkward people and trying conditions, we realize the nearness and friendship of Christ, and we have found at last the precious solvent which turns all metals into gold. We look for the light of the far city to reach

down to us, and are always listening for one unmistakable voice. All things below are tainted by the miasma of a fallen world. These cannot satisfy. But peace is within thy walls, dear city of God!

Teach us, O Lord, to cast our anchor within the veil, that we may feel the constant pull and hold of the eternal! May we be blind and deaf to the influences which would hold us down, and may our hearts and minds continually dwell in that which is above! Thus may our lives be hid with Christ in God.

Friday, 8th. Psalm 123.

We shall understand this psalm better if we remember that in the old-time world a wish or command on the part of master or mistress was conveyed to servant or slave not by the spoken command, but by a swift movement of the hand, pointing this way or that. It was necessary, therefore, that the eyes of servants should look unto the hand of master or mistress for their direction. And if the hand was motionless, they must still stand and wait. This, says the psalmist, must be our attitude towards the eternal God. We are sure that he will have mercy on our ignorance and stupidity, and indicate the errands on which to go, or the service we are to render, but we must watch for the movement of his hand. In our case it is the pierced hand.

The motioning hand of God cannot be described, but they who are willing and anxious to be guided by it recognize it as by intuition. The apostle Paul in his journey through Asia Minor, as described in Acts 16, knew that he and his party might not turn to the left towards Ephesus, or to the right towards Galatia; but if you had asked him, he might have found it hard to explain how God's will was made known. By ways and means inexplicable to those who have not learned to live in the Spirit, it is certain that those who will do his will know.

Of course we must expect the scorning of those that are at ease, and the proud. They cannot understand why we are compelled like Abraham to quit our country and our kindred and our father's house, and go into a land that is only shown as we obey. Why not dwell with us in Ur of the Chaldees, or in the City of Sodom? They deride us because as we go through Vanity Fair we put our fingers in our ears, deaf to their blandishments. They despise us in their pride, as Haman the prince despised Mordecai. But God hath hidden his secrets from the wise and prudent, and revealed them to babes. "Even so, Father, for so it seemed good in thy sight!"

Give us grace, O Holy Spirit, to be subject to thy impulse, and obedient to every gesture, that we may walk in the way of thy commands, and realize thy purposes! Make us meek enough to be led, and gentle enough to be easily entreated, and strong enough to do thy will at all costs! In Christ's name.

Saturday, 9th. Psalm 124.

There are three elements of terror and destruction in this psalm: the swallowing of an earthquake, when a vast chasm opens immediately before our face, the kindling of a great blaze of hatred, which, like a fire in the dried grass of the prairie, or in a forest fire, is driven against us by the wind; the rising of the waters when a dam has burst up in the hills and a vast wave hurries against the homes of men down the mountainside. Such metaphors will describe the sudden rise of persecution against the church, something like the Russian pogroms against the Jews. Sometimes Satan attacks us more subtly by laying his snare in the grass. Take, for instance, the attraction which a new acquaintance suddenly exerts on a young Christian, man or woman. It seems so fair and natural. It is as when a bird has alighted to a bait, and suddenly it is entrapped by what had appeared harmless and innocent. But there is no flying after that, neither is there song, nor can there be a return to its native wood. The snare in the grass, so carefully concealed, is even more insidious and perilous than the hawk's descent.

But the psalmist has another note to strike, the intervention of God our Saviour. He is on our side. He will not give us as a prey to their teeth. He will not give us over to the teeth of lion or bear. He will break up the snare. The Lord is always on our side from the moment in which we hand over to him the government of our lives. Then he becomes our escort. He fights for us. He delivers us. We become more than conquerors through him that loved, and loves, and will love us. Therefore, whatever our temptation or trial may be, we should turn at once to him for the special help we need. In moments of temptation say, "Thy gentleness, Lord!" In hours of fear and depression, "Thy protection and uplift!" In days of assault from the world, the flesh, and the devil, "Thy very present help!" Even when we have been entrapped, let us appeal to him to extricate and set us free!

O merciful Lord, thou knowest that we are sore hindered by many temptations, before which it seems impossible to stand! Thou alone canst meet the adversary with thy befitting grace. Help us to stand in thy strength! If we have fallen, lift us up, set us free, break the snare, and emancipate us, so that we may walk in the liberty of the children of God!

Sunday, 10th. Psalm 125.

Jerusalem was mountain-girded. The encircling hills made a fair and beautiful setting for the beloved and glorious city. So with the church of Christ. Whatever may

have been her sufferings, persecutions, and foes, through the ages she has persisted. God has been round about his people; and what is true of them collectively is equally true of them individually. They that trust in the Lord are engirded with mountains.

When the king of Syria wanted to apprehend Elisha, and sent a host of chariots and horses to encompass the city in which he was dwelling, his servant came to him in great alarm, saying, "Alas, my master! How shall we do?" Elisha had already seen them, but he had also seen another, an inner host; and when he asked the Lord, the eyes of the young man were also opened, and he saw that the mountain was full of horses and chariots of fire round about the prophet. So is it still for those who have faith to perceive the things that are unseen and eternal. But, obviously, we must trust in him, we must belong to his people, we must be good and upright in our hearts, we must not turn aside to crooked ways. Faith is the key to unlock the promises of God. If we lack faith, we cannot complain if we go through life unaware of and unhelped by these assurances.

Notice the designation of those who can count upon God's environment! They are those who trust in him, who are not ashamed of being known as his people, who are righteous in their dealings with others, who are good men, who are upright in their hearts. We must fulfil these conditions, so far as is possible by the grace of God. Then as we live our life amongst our fellows we shall be enclosed in an invisible film upon which their taunts and blows will fall, leaving us unhurt. It was in such an encompassing atmosphere that Jesus stood when he was being mocked and scourged.

Teach us, O Lord, so to live that we may never get beyond thy encircling care! Let this begin to be our experience today, and be our heritage forevermore!

Monday, 11th. Psalm 126.

The circumstances under which this psalm was composed are written on its face. The exiles had not as yet lost the thrill of ecstasy which followed on their release from captivity, and the earlier verses are charged with their rapture. We can sympathize with them at similar times in our own experience: when we are recovering from a long illness, which has confined us to our room, and we walk out under the smiles and greetings of an early summer day; when the physician pronounces that a beloved life, which had been trembling in the balance, has passed the crisis; when some disaster which had threatened the loss of our life's savings is suddenly averted. Any of these will cause us to turn to these earlier verses for an adequate expression of gladness. Our mouth is filled with laughter, and our tongue with singing.

But in the case of the exile there remained much more to be done. A large portion of the nation was still in captivity, and those who had returned to the ruins of Jerusalem stood in urgent need of almost all things. Much had been done, but there was need that the dry water-courses of actual need should be suddenly filled up to the brim, as when after heavy rains the water-courses are flushed with torrent streams. Would that to us and to our churches might come such abundant life as when snows melt on the mountains, and the outburst of the brooks announces their joy!

The sowing and reaping of verses 5 and 6 figure the commencement and results of our life work. Often the farmer who has sown amid the discouraging conditions of the autumn is agreeably surprised with the wealth of the harvest. Let the Christian worker not despair of the seed he sows, or flinch before opposition and rebuke. There is a "doubtless" in God's guarantee. Somehow and some-when we shall come with our sheaves. But the question for each of us is whether we are sowing aught that will give us sheaves to bring home.

Help us, O Father, by thy Spirit, that we may reckon absolutely on thy loving providence to give us a joyful harvest for our anxious sowing! May we not be weary of well-doing! May we trust thee with the acceptance of our poor efforts, and may they yield fifty and a hundredfold return! In the meanwhile, help us to persevere!

Tuesday, 12th. Psalm 127.

This psalm may have been suggested to Solomon when the Temple was in building. It teaches us in all our undertakings so to build that we may claim God's fellowship in the building. We must build on the divine plan, and look to him to supervise and sanction each step. It is only as God coöperates with our poor endeavors that we can see the achievement of our undertakings.

When we see the care-worn look on the faces of business people today we can readily appreciate the psalmist's metaphor. They are eating the bread of sorrow and toil. From morning to night they are being driven by the scorpion-whips of care. Is not this the reason for the games of chance, the passion for excitement, the extravagance of our amusements? Men and women must have specialized methods for evading the inevitable reaction following on their strenuous search for success. On the other hand are the children of God, who, whilst they do not slack their toils (2 Thessalonians 3. 12), are yet free from the nightmare of care, because, after doing their best, they leave the results with God. "Casting all your care upon him, for he careth for you"! Even when they are sleeping, giving their minds and bodies their necessary respite, they believe that God is caring and working for them.

The sudden reference to children suggests that he whom we serve will not forget the children whom he has given. Throughout

society there is a lamentable decrease in our families, largely arising from the dread of undue costs, but this text, taken in connection with the spirit of these psalms, suggests that as children are God's gift we may reckon on him for their maintenance. And certainly in old age those who have given care and thought to the nurture of children will reap a harvest of blessing when winter comes.

O heavenly Father, we earnestly desire so to live that we may reckon on thee, without care or fear, knowing that thou carest for us, and wilt not leave our souls as orphans! We would specially pray thee for our children, and those committed to our care, that they may grow up to be a comfort and stay to us when the almond-tree blossoms, and the wheel threatens to break at the well-head!

Wednesday, 13th. Psalm 128.

This psalm goes on singing through the world, helping us to ply our toils with busier feet. Its burden is the blessedness of true godliness through the entire range of human life. Throughout the Bible we find blessedness associated with godliness, and the words "every one" suggest that this is a universal rule, never set aside, even when some special stage in soul-discipline requires special treatment. Let us live in touch with God's Spirit, constantly looking upwards for guidance and help! He will then control and fashion our daily walk, and the result will be as the psalmist states it. We shall be really happy with the blessedness of the Beatitudes, and it will be well with us.

According to the psalmist the greatest happiness that can come to a man is a happy home life. We have here the picture of a customary Jewish home of the olden time. The dwelling rooms of the house look out on a courtyard, in the center of which a fountain may be playing, whilst a vine climbs on the trellis-work. The children grow with the evergreen beauty of the olive, and presently their obedience and goodness will yield the useful oil that fills the home with light. Jesus grew up "as a tender plant."

Notice how the family life and the life of the church act and re-act! As we love God's church, and serve it, not only on the Lord's Day, but on every day, the Lord's blessing comes to us "out of Zion," and we see the effect of that blessing on our children's children. When we speak thus of the church, which is our Zion, we would specially emphasize the missionary operations of the church. Whenever parents introduce into their homes an interest in some specialized aspect or advance of a missionary character, they introduce an element of blessing to their children which cannot be exaggerated.

Teach us, O Lord, we pray thee, so to order our homes that they may be blessed with thine own presence and indwelling, that our children may grow up to be a blessing and comfort, and that we may serve thee to the utmost limits of our resources!

Thursday, 14th. Psalm 129.

The singer looks back on the many severe oppressions from which Israel had suffered, but from which the Lord had delivered them. From the days of their youth in Egypt to that hour Israel had suffered grievously. Two figures are blended, a slave under the lash and a field furrowed by the plough. The long wounds scored by the whip resembled a field over which the plough had passed.

Some of our readers have experienced similar treatment, but there has always been a "Yet." Be it always borne in mind that there is a personal element in all life's discipline! The husbandman may handle more than one knife, but it is always his hand.

In verse 4 we have another emblem drawn from the farm. The sufferer is here compared to an ox harnessed to the plough. The prick of the goad and the stiffness of the soil make a terrible combination. But God is watching, and at a selected moment his knife cuts the cords, and sets the persecuted soul free.

The imperative and future tenses are expressed in Hebrew by the same inflection: it is therefore possible to read these imperatives as predictions. "Let them be confounded" would then read "They shall be confounded."

The clay roofs of Oriental houses give no depth of soil for any kind of vegetation. If there should be some blades of grass they will soon wither. To perish in the scorching heat is inevitable. How different from the golden corn, which bends in harvest before the breeze, and fills the land with song! They that pass by the harvest field say, "God's blessing be on the reapers!" and the reapers send back their voice of blessing in the name of the Lord. But such a benediction would never be spoken over the wicked, that are as withered grass. Let us love Zion, or rather the Saviour for whom the church exists, that God's people may speak kindly of us when life's harvest is gathered in, and bless our memory in the name of the Lord!

We thank thee, O Lord, for preserving us with many and great deliverances! May we be more worthy of thy care and thought, and at the end of this mortal life may there be many that shall bless our memory in the name of the Lord! Bring us at last as sheaves in thy bosom to the great harvest-home!

Friday, 15th. Psalm 130.

A choice psalm! There are times in our lives when nothing suits us better than these words. When, like Jonah, we are cast into the deep, and all God's billows and waves

are passing over us; when, like Peter, we lose our foothold and begin to sink,—then, indeed, we may cry "De profundis clamavi!" The name of God, either as Jehovah, Jah, or Adonai, occurs as many times as there are verses. The soul, when in trouble, loves to repeat to itself again and again that precious name in which all help and comfort are enshrined.

There are four steps or stages of ascent from the depths to the heights. In verses 1 and 2 the psalmist realizes his sinfulness: and surely that is a fundamental necessity. The beginning of personal religion begins with the realization of discord between our jangled lives and the music of the perfect life. This is the place where the religion of masses of Christian professors breaks down. They have never realized the depths of egoism and depravity in which they are submerged.

In verses 3 and 4 there is just a spasm of fear lest God should mark and keep in his remembrance our sins. But this is instantly followed by the thought that his forgiving grace is greater than our sin. It flows around and over the black rocks. We stand before the cross, and know that we are cleansed in the precious blood. The Saviour's voice declares that we are infinitely loved and forgiven. Then we no longer tremble before sin's penalty, but fear with a godly fear lest we should sin again against such love.

In verses 5 and 6 the forgiven soul now waits for the full infilling of God's light and love, as those do who have watched beside the bedside of a beloved friend, and hail the first streaks of dawn. Those who wait for the Lord like that cannot be ashamed. There may be no conspicuous theophany, but as we wait a new strength and comfort steal into our hearts. Those who wait on the Lord cannot be ashamed, but with patience await the breaking of the eternal morning, when the day shall dawn on which night never falls.

In verses 7 and 8, when we have been forgiven and saved we should proclaim it.

Give us grace, O Lord, not only to receive thy plenteous mercy for ourselves, but to herald it to others! May it be the constant thought of our hearts and message of our lips! In height and depth, in breadth and length thy love passes knowledge.

Saturday, 16th. Psalm 131.

This beautiful psalm is ascribed to David. It was evidently composed before the dark clouds had gathered to overcast the close of his reign. It was probably composed when the morning was without clouds, and he enjoyed the unaffected and entire love of his people. It is a cry for the child-heart, and we should offer it, for we also are tempted to pride and self-will.

Man's heart by nature is the home and seat of pride, and how often it betrays itself! "Exercise" may be rendered "walk to and fro with a pompous and arrogant spirit." David's early life was as a morning without clouds, free of selfish ambitions for prominence and position, and happy in the fellowship of God. We are not able by any intellectual effort to comprehend God, but we may love him in the Spirit, and watch for his revelation to our hearts. Some day we shall know as we are known. Then we shall stand on the mount of vision, and see all things clearly. Here and now the clouds hang low, but we shall get above them. Some day we shall come out of the mist, and stand under a perfectly clear sky. The blue will stretch above us, all alight with the morning sun, whilst below the clouds will lie as misty waves, though beginning to be lighted with the rays of the growing glory.

The weaned child is no longer filled with passion for its mother's breast. It has learnt to turn to another source of supply.

So, if God turns us from some long-cherished comfort or provision, let us be sure that it is not his intention to starve us, but to give us something better and more suited to the maturing demands of our enlarging experience. Do not give way to impatience, but be quiet and wait for the Spirit to perform his gracious work of soothing and teaching!

When we have learned our lesson we can teach others. As in the foregoing psalm, so here the psalmist calls all Israel to join with him in hope and faith, sure that eternity will complete the lessons acquired in time.

O our Father, lead us deeper into thy truth, and teach us, that we may be no longer as infants, but may grow up into Christ in all things! Thus we shall be able to comprehend and obey thy will and hold fellowship with thee.

Sunday, 17th. Psalm 132.

As we read this noble psalm we immediately associate it with the completion of the Temple by Solomon.

Verses 1-5. When any great design approaches completion, it is only befitting that those who were concerned in its earliest conception, or gathered the materials, should not be forgotten. The names of the apostles appear on the foundations of the New Jerusalem. The children of the Puritans should therefore be restrained from using funds or buildings for other teachings or purposes than those for which their forefathers made supreme sacrifices.

The staves of the ark were drawn out when it was finally deposited in the Holy of Holies, to indicate that its journeyings were completed, 2 Chronicles 5. 9. Was not this typical of the rest of God into which we are invited to enter? Note how the prayers of Solomon are answered in 12-16.

Has it ever occurred to our readers that each of them was intended to pass from the outer court of the Tabernacle or Temple to

a closer vision of God? All our life should be a progress from the outward inward, from the material to the spiritual and eternal, from the brazen altar and laver of the outer court to the intimacy and worship of the Most Holy Place. "Nearer my God to thee, Nearer to thee!"

Some Christians know only the brazen altar of Calvary, and the laver of cleansing. This is good so far as it goes: only they should not be content with this, but press on to perfection. Others have advanced to understand the unity of the church as set forth in the seven-branched candlestick; the need of constant feeding on the Word of God as set forth in the table of shewbread; and the privilege of prayer as set forth by the golden altar. Each of these is full of instruction and help, but happy are they who go beyond, and passing the veil, which was rent when the Saviour died, stand in the inner presence chamber, where faith is almost lost in sight, and the shekinah glows. Rest, plenty, and glory are there!

Grant us thy grace, heavenly Father, we beseech thee, that we may not be content to remain in the outer courts of thy holy fellowship, but leaving that which is behind, may we press on towards that fuller knowledge and closer fellowship which thou hast reserved for them that love thee! In Christ's name.

Monday, 18th. Psalm 133.

This psalm celebrates the love which is generated among God's people by true religion. The opening word "Behold" suggests that this mutual love is phenomenal, and presents a strong argument in favor of pure and undefiled religion. "See," said the early critics of the church, "how these Christians love one another!" Perhaps some beautiful manifestation of such unity was taking place under the psalmist's eyes in connection with a great religious festival, and specially when the nation under his rule had become once more united.

Unity does not imply uniformity. There are many colors in the rainbow, but when all are present there is one pure ray of light. In Tyndall's translation of the New Testament John 10. 16 was rendered: "There shall be one fold, one shepherd." Probably this was due to views of the church held by the majority of the translators, for there can be no question that our Lord laid the emphasis, as the Revised Version does, on the "one flock." There may be many different folds, but there is only one flock, under the one shepherd.

The precious ointment referred to was specially compounded, Exodus 30. 22-25. It was precious not only because of the cost of the materials, but because of its typical character, as symbolizing the Holy Spirit, 1 John 2. 20, 27. With that blessed chrism our Lord was anointed at his baptism, and it was copiously shed forth after his ascension. Thank God, that blessed unction may reach ourselves, the weakest and unworthiest!

Hermon, in the Lebanon range, towered far above Mount Zion, but the same dew visited each. So is it ever! There are many diversities among the followers of Christ. There are the towering Hermons and the lowland pastures, but the same Spirit is for all, and the same love. Alas for our divisions! Alas that views of church order bind us closer than a common devotion to Christ! His great prayer in John 17 still awaits the complete answer which may God graciously hasten!

O blessed Spirit of God, we pray thee to descend on thy church as the dew, fertilizing and enriching with its pure and gentle, its silent and all-subduing grace, so that we may be one, even as the Holy Trinity are one! Shed abroad in our hearts, also, the love of God, that we may become transformed into his likeness who is love! In Christ's name.

Tuesday, 19th. Psalm 134.

This is the last of the pilgrim psalms. It seems to have been addressed to the night-watch of priests and Levites who were going on duty. We gather from 1 Chronicles 9. 33 that the Temple was provided with a night-watch of choristers who maintained the worship of God through the silent hours. As a detachment of these was going on duty, they were thus addressed by some pilgrim bands which had just arrived from a distant journey, and were presenting themselves in the Temple.

"Behold!" The matter is important and pressing: no time must be lost. So eager are these pious souls that no time be lost, that they startle the incoming watch with the urgency of their request. Night is no reason for hushing praise. God's songbirds will sing even in curtained cages. It is in the dark that the nightingale fills the woods of Britain with torrents of liquid music.

The margin suggests that the second verse should read, "Lift up your hands in holiness!" The uplifted outstretched hand is significant of passionate desire towards him who is enthroned yonder; but the hands and heart must be perpetually cleansed before they can yield acceptable worship.

In the third verse we have the reply of the priests as they encounted the incoming band of pilgrims, and return their salutations. Note that it is addressed to each individual: "Jehovah bless thee!" The watchers through the dark hours in the deserted courts of the Temple do not monopolize the blessing. It streams forth, night and day, and its resources are inexhaustible. They are guaranteed by Jehovah's omnipotence. He through whom heaven and earth were made also died on Calvary to redeem. As creator and redeemer, his resources are absolutely inexhaustible. Open your hearts

to receive the blessing that comes from the throne of the Lamb!

We thank thee, O God our Father, that thou givest songs in the night, and that the song of love and praise belts the earth, as the dawn moves slowly onward calling on the inhabitants of other lands than ours to catch it up and carry it forward! So shall thy blessing and praise never cease!

Wednesday, 20th. Psalm 135.

Here is a psalm of praise! Is it not a rebuke to us whose approaches to God are more in the strain of petition than of praise? We probably thank him for his goodness in caring for us, feeding, and preserving us, but are not praise and adoration infrequent themes? The Lord's Prayer begins with this adoration, "Hallowed be thy name," and ends with "Thine is the kingdom, the power, and the glory." Do we not thus obtain our incentive and model to begin with the adoration of praise, as the psalmist and the Temple choirs did? That God created all, and purchased unto himself a multitude that none can enumerate, and is winning to himself the kingdoms of this world,—all these are indeed themes for praise. It is a good custom in our morning devotions to stand before we kneel in prayer, and recite such a hymn as the Te Deum, that we may give our God the glory due unto his name.

Note the themes for praise suggested here for the servants of God who stand in the courts of God's house: God's glory in nature (5-7), his dealings with his people (8-14), his spiritual reality as contrasted with the idols of the heathen (15-18).

The psalm is a beautiful piece of mosaic. The description of the challenged singers is taken from the previous psalm, the account of the Exodus from the next psalm, and the description of idols from Psalm 115.

We may adapt the words of a medieval saint, and say: "When thou prayest, see that thou leavest behind the tumult of wavering thoughts, forget utterly the care of outward things, so shalt thou make room for God alone! Give him glory for what he is in himself, what he has wrought in creation, in providence, in redemption. For there is no sight more welcome to the citizens of heaven, nor any tribute more pleasing to the most high king, who himself beareth witness that 'whoso offereth the sacrifice of praise, he honoreth me.'" Our penitence is their joy, our obedience is their joy, but our songs mingling with theirs awake their harps to loftier strains.

We praise thee, O God, we acknowledge thee to be the Lord! All the earth doth worship the Father everlasting; thine honorable, true, and only Son; also the Holy Ghost, the Comforter. Heaven and earth are full of thy glory!

Thursday, 21st. Psalm 136.

This psalm is evidently intended for liturgic use. It includes a large amount of the material of the preceding psalm, but whilst that is specially suited for personal, this is evidently intended for liturgical use. If the first part of each verse was recited or chanted by a single voice, the second might be the response of the entire choir, or of the massed congregation. It reads like an interleaved Bible, and teaches us to interleave all events with the thought of the mercy of God.

Verses 4-9 celebrate God's glory and power in creation. Verses 10-22 enumerate God's kindness in the Exodus, the desert life, and the conquest of Canaan. Verses 23-24 deal with more recent interpositions of Jehovah on behalf of his people. Verse 25 takes a wider view and speaks of his goodness in giving springtime and harvest, and the opening of his hand to satisfy the needs of his creation. To these he is specially the God of heaven (26), from whom all good things descend to our earth.

What a wealth of blessing is suggested by the refrain repeated twenty-six times! The truly religious man has been fitly described, not as one who despises this earth and depreciates human life, but who insists on seeing the mercy of God beneath all the changing and shifting scenes of the world's history. The devil's kingdom spells hate and war and suffering; but beneath all, and in direct conflict with it all, the mercy of God persists, bringing aid and balm to those who are suffering from his assaults. It must be remembered that mankind has refused to enthrone God, and therefore the power of hell has swept in to produce the horrors and ills which, especially of late, appall us. We dare not imagine what this world would become if it were not for the tender, gentle mercy of God, which endures amid all provocations and alarms, stealing over the battlefields of earth with tears of compassion,—healing, helping, comforting. Pharaoh? Yes! Sihon and Og? Yes! Storms and tumults? Yes! Eyes that weep till the store of tears is exhausted? Yes! But his mercy enduring for ever, and working towards the new heavens and the new earth, whence sorrow and sighing shall flee away!

We lift our hearts to thee, great Father! Forgive our tears! Forgive the lack of faith! Forgive our questionings! Help us to hold fast to thine everlasting mercy, and to believe that behind these clouds is the blue sky, and the dawn which shall know neither eve-nor night!

Friday, 22nd. Psalm 137.

One of the most touching of the psalms. It was evidently composed by an exile who had returned from Babylon, to look out on a desolated country and a ruined city. The reference to Babylon (8, 9) suggests that her hour had come, and that her career of iron oppression and cruelty was about to receive its dread reward.

The psalm falls into three strophes of three verses each.

Verses 1-3. The streams of Babylon had a special fascination for the exiles, because they provided sylvan sanctuaries away from the busy tumult of the cities, where, like Lydia in after years, they might perform their ceremonial ablutions and worship God. They were dear to Daniel also, as we gather from Daniel 8. 2 and 10. 4. How often nature has soothed and comforted us in hours of grief and anxiety, when her deep calm has stolen into our hearts! They swing their harps on the willows, for of what use is a harp when the heart is breaking? Groups of Assyrians, seeking respite from their own great city in the evening glow, lingered near these groups of exiles, and asked them to sing those sacred songs, the fame of which had been wafted across the desert. But how could they sing amid such surroundings? Could Babylon understand Zion?

Verses 4-6. The Lord's song is only possible in the Lord's house, where his presence is manifested and felt. For the Hebrew, separation from their Zion was equivalent to being separated from Jehovah, and to lose God, to be separated from the light of his face. To be excommunicated from their holy Temple was to be bereaved of all. When we have lost the sense of God's presence through negligence and sin, do we not land ourselves in the same plight?

Verses 7-9. We can understand these imprecations. Edom had taken malicious pleasure in the destruction of Jerusalem, Jeremiah 49. 7-22, and Babylon had been remorseless in cruelty. But Christ has left us another code by his own example and teaching.

O Lord, we thank thee for the discontent that overshadows us when we lose the light of thy face! May it drive us back to thee! And teach us to love our enemies, to pity those who persecute, and to pray for those who crucify us, as thou didst from thy cross! Shed thy love abroad in our hearts, we beseech thee!

Saturday, 23rd. Psalm 138.

This is the first of a cycle of Davidic psalms, and is built upon the promise of 2 Samuel 7. Here, as there, the promised blessing is the source of perennial gladness. The idols of the heathen can produce nothing to compare with it, and retreat from the conflict ashamed. The psalmist worshiped with his face towards the sacred Temple, as Daniel did in after centuries.

Let us not forget to preface our prayers with thanks for God's lovingkindness and troth, i.e., his faithfulness! We are reminded in verse 3 that God does not always answer our prayers as we request, but he does for us as for his beloved Son in the Garden,—he strengthens us. He is the strength of our heart and our portion forever.

Shadows often pass over the sunniest landscapes (6, 7). Life is constantly exposed to the menace of the haughty, the pressure of trouble, and the wrath of our enemies, but when our life is hid with Christ in God we can endure all with perfect equanimity, since God permits and orders it.

How precious is the closing verse! There are no unfinished pictures on the walls of God's studio, no uncompleted statues in his halls of sculpture. When he begins, he pledges himself to complete. His mercy endures for ever. The revelation of his purpose is the gospel, and it is virtually made to every man, but of course we must open the doors of our will, and choose to let God in. We must yield implicit obedience to every monition or incentive which the Holy Spirit may inbreathe. What means God may use we cannot tell, but we believe in his fatherly goodness, and we know that some day we shall be perfected.

We have no power, O Father, to realize for ourselves the great ideals which thou hast caused to pass before our eyes! We sigh at our feebleness and inability to realize what we can see is the blessed life, but we hand ourselves over to thee, Father. Perfect what thou hast begun! Oh let us not miss any of our possibilities! In Christ's name.

Sunday, 24th. Psalm 139.

A great thinker has told us that from the first dawn that ever brightened a human hearth, or warmed a human heart, one generation has told another that there is a world beyond the dawn, and that the keynotes of the heart, having once been touched and set to vibrate, can never become drowned in the strange, wild music of the world. So it is with the God-consciousness that finds expression in this sublime psalm. All men have a self-consciousness and a world-consciousness, but happy are they who have realized, with the psalmist, a God-consciousness!

We may not know God, but we are known by him in the downsittings of quiet rest and pause, and in the uprisings to meet the claims of duty. Long before we go forth to meet these, God has anticipated them afar off, and has winnowed the chaff of fear from the wheat of faith. We are God-encompassed. Beset behind that none may attack us in the rear, and before that he may break the force of our foes. His pierced hand is ever over us to protect us from the power of the prince of the air. The sinner cannot escape God, and the child of God has no desire to do so. Neither change of hemisphere, nor distance, nor darkness can ever alter the presence of God, and its realization may be claimed by the humblest believer. Be of good cheer, when thou art made conscious of God's presence: the night will begin to shine as the day!

In verse 13 we enter God's inner work-

shop, and realize that from our earliest origin he has been at work. How careful mothers should be not to hinder or divert this gracious workmanship! A mother's holy faith and character should be the vehicle through which his Spirit shall work.

God's book (16) is a complete register of the saved. Is your name written there?

Cherish the precious thoughts of God, refrain from the company of the ungodly, and ask to be searched, purified, kept, and led!

We will not shrink from the searching scrutiny of thine eye, O holy Father! Thou seest all, and knowest all, but thy love does not abate. Thou hast created our mortal body, and thou art now building our characters. We give thee the key of our heart in absolute consecration. Deliver us from anything that may cause thee grief! In Christ's name.

Monday, 25th. Psalm 140.

This psalm evidently dates from those early troubled days at court, when gins and traps beset David's steps, and the emissaries of Saul were watching every movement and misinterpreting every word. It may be divided into five verses at the beginning which describe the evil devices and stratagems of his relentless foes, and five verses at the end which declare the certain retribution which must befall them. It should be remembered, as we have already said, that in the Hebrew the imperative and the future are identical, and therefore we may read these apparent imprecations as anticipations of the future. Not "Let," but "They shall."

O troubled and distraught soul, look not on thy enemies or circumstances, but up to the face of God! The Saviour told us that he is interested in the fall of a sparrow to the ground; and he had stood beside his mother, and seen the vendor cast a dead sparrow into the bargain if instead of buying two his mother would buy four. God's interest is bound up with the interests of a tiny sparrow, maimed and perishing, as with the interests of the soul he loves. He is the principle not only through whom all things came into appearance, but in whom they hold together. His is the beauty of the wayside flower, and of the most distant star. If he cares for these, will he not care for thee? The one thing that cuts thee out from him is thine unbelief. He can do no mighty work for thee if thou dost not believe. By unbelief thou art limiting him,—May we dare to say it?—thou art paralyzing his arm, which otherwise would extricate thee. Thou mayest pray and cry and agonize, but thou dost not trust. A simple faith is the only key that will open his treasures. Do not complain of God, but complain of thy hard and unbelieving heart! There is the secret of thy trouble. Trust God, and this life will become a bridge by which we cross the stream of time to our home!

Teach us, O Lord, the way of peace, that amid all the difficulties and temptations of our mortal life we may hide ourselves in thee, always putting thee first, and last, and midst, and all in all! Thus our heads shall be covered in the day of battle, and we shall be sheltered, succored, and redeemed!

Tuesday, 26th. Psalm 141.

Evidently this psalm dates from the persecution with which David's early life was assailed. He was not only exposed to Saul's overt and undisguised hatred, but his path was strewn by snares and traps and pitfalls which at any time might trip his footsteps. Men that wrought iniquity and deeds of wickedness beset him on every side. There was peril lest his bones should be scattered at the mouth of the grave.

He was quite prepared to admit that he was open to correction. He would take it as a kindness if the righteous would reprove or even smite him. And even with respect to the wicked who persecuted him he was prepared to pray for them. But from these he turned to God. He called, he hastened him, he cried aloud for help. There are times in our experience of such urgency that we can do no other than cry. We can hardly articulate words. We lie prone on the ground in our anguish. It seems as though we were in danger of being hurled down the precipice, because our character has judged and condemned our foes. Thus it is written by the apostle in Romans 8. 35-39. But none of these things can separate us from the love of God. Now, on the contrary, we are more than conquerors through him who loves us.

In the meanwhile, undismayed and confident, our prayers shall be set forth as incense, and the lifting up of our hands as the evening sacrifice. The smoke of sweet-smelling incense is often referred to in Scripture as a symbol of prayer. In Revelation 5. 8 and 8. 3, 4 it is specially employed: though we are reminded that before our poor prayers can be truly compared to the sweet odor of incense there must be a vast addition of the rare quality of our Saviour's merit and intercessions on our behalf.

Set a watch, O Lord, before our mouth, and keep the door of our lips, that no uncharitable or arrogant word may proceed from them! Keep our hearts from stooping to any evil thing, and from being occupied with either the dainties or plottings of the ungodly! Teach us to pray, and graciously mingle thine own ineffable merit with our poor unworthy petitions!

Wednesday, 27th. Psalm 142.

One of David's cave psalms. "Maschil" means instruction. How much instruction has been gained by individuals and the church in their dark times and in the straitness of wilderness caves!

Verses 1 and 2. To use audible words is often a great incentive to prayer, and stirs the spirit to more vehemence and concentration. It is also helpful when we cease to deal with our circumstances in a general manner, and begin to show God our trouble. Be definite in prayer! Show before God your trouble, its source, its hurt, its threatenings! We often miss the benefit of prayer because we deal so much in generals, and not in the particular details of our need.

Verses 3-5. The margin reminds us that we may at times suffer from fainting-fits, as Elijah did when he lay down beneath the juniper bush and asked to die, or as the Baptist, who sent from his prison to ask if Jesus were all that he had hoped. There are other times when we know that our path has been mined and trapped, as when the Pharisees sent emissaries to entangle our Lord in his speech. Under such circumstances all human help may stand aloof.

It was the Jewish custom for the accuser as well as the advocate to stand on the right hand of the accused. But observe the psalmist's faith! No man knoweth—thou knewest. Refuge failed,—thou art my refuge. The loneliness and isolation of the soul will often cause it to turn the more urgently to God, to find in him its portion. The child of God finds out, in union with him, the realities beside which all earthly comforts are miserable counterfeits (Lamentations 3. 24).

Verses 6 and 7. Like our Lord on the cross we may be brought low, but through the cross and grave we pass out to victory. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted by God."

We thank thee, O blessed Lord, for the assurance that as our day, so shall our strength be, and that as thy sufferings abound unto us, even so our comfort also aboundeth through thee! Oh, bring our souls out of prison, that we may give thanks unto thy name!

Thursday, 28th. Psalm 143.

This psalm has been a favorite stairway for the saints of every age. Note that opening petition, "In thy faithfulness and righteousness answer me!" In other words, the psalmist reckoned not on his earnestness or humility or faith, but on the faithfulness of God. It is a blessed exchange when we cease to feel our pulse, cease to weigh or analyze our faith, cease the pernicious habit of self-inspection, and begin to reckon on the faithfulness of God. The young climber who is to spend a day on the glaciers chooses carefully his guide, and from that hour reckons on his knowledge, strength, and ability to cope with any difficulties that may suddenly arise. So, in life's pilgrimage we should, like Sarah, reckon on the faithfulness of our faithful Creator. When you are under deep conviction of sin, confess it carefully and mournfully, and then reckon absolutely on God's immediate and glad response! So with all else in the Christian life. There is no limit to what we may receive from God if only we can appeal to his faithfulness.

This is apparent in this psalm. We need justification. But if we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. We are fainting beneath the persecution and smiting down by our foes, but as we appeal to him to repeat the deliverances of the olden times he causes us to hear his loving-kindness in the morning, and to know the way in which we should walk. When we appeal to him to hide us from our enemies, to teach us to do his will, to lead us in the land of uprightness, to bring our soul out of trouble, and to free us of our enemies,—if only we can hush our hearts with the deep peace of absolute trust we shall find that he will deal with our problems and solve our perplexities. The trouble with the majority of us is that we do not leave our tangled skeins for him to unravel, and our trap-lined paths for him to direct our steps. Reckon on the faithfulness of God, not on the feeble touch or expiring spark of your faith! Thereby peace and deliverance will come to you.

Heavenly Father, teach us, we beseech thee, by thy good Spirit to look away from our faith to thy faithfulness, and to find peace, comfort, and strength from the thought that through the ages thou hast never failed the faith of thy feeblest, weakest saints! In Christ's name.

Friday, 29th. Psalm 144.

This psalm is partly compiled of passages from other psalms, as 8. 4 and 18. 13-15, but the last verses, 9-15, are a valuable addition. It forms a transition between the prayer psalms and the songs of praise with which the Psalter closes.

Verses 1-4. At the end of this paragraph man is compared to the passing dream, the breaking bubble, the passing shadow. In his natural state there is nothing to indicate the innate possibilities of his nature, but directly he lays hold of these seven attributes of God, and says, "He is mine, mine are his love, his strength, his deliverance, his victory," he is lifted from the dust to sit with princes, and becomes a priest and a king. What nobility true religion imparts to the simplest and least-cultured! They suddenly acquire the habits and livery of the celestial throne room.

Verses 5-11. When Satan tempts thee with specious promises that he will never fulfil, or with threats, turn at once to the Redeemer, and stand in his risen glory!

Then Satan is beneath thy feet, as beneath Christ's. Deal with him in the power of the ascended Christ! Then thou wilt come singing.

Verses 12-15. In these closing verses we have a charming picture of the blessings of peace, when families grow up in sheltering homes, unoppressed by the foe, when the landscape smiles in the bountiful yielding of harvest field and orchard fruit, when there is no breaking-in on the part of thief or invader, and no going-out of enforced emigration like that which took Elkanah and Naomi to the land of Moab.

We may give each of these blessings a spiritual application. In days of peace the church of Christ is replenished by her youth, gathers its golden sheaves, and is immune from the invasion of false doctrine. God grant her sons as vigorous saplings and daughters as the exquisitely carved stones on which the corner pillars of the rooms rest!

Grant unto thy church, O Lord, that revival of true and undefiled religion which shall not only deliver her from the power of her foes, but shall give her days of peace and grace, so that her sons and daughters may grow up within her to be her strength and adorning!

Saturday, 30th. Psalm 145.

A song of thanksgiving and praise on the part of David—and surely of the church,—after all tribulations have come to an end. It is an acrostic psalm, the verses beginning in the Hebrew with the successive letters of the alphabet. The 14th letter, Nun, has been somehow dropped out. The Septuagint, however, and other ancient versions (including one Hebrew MS.) supply the omission thus,—"The Lord is faithful to his words, and holy in all his works." The place for this is between verses 13 and 14 in our version.

Through all the praise songs we meet with the words all, every, and forever. This psalm was the Te Deum of the Old Testament, and was perhaps the germ-thought of that great Christian hymn. The Jews were accustomed to say that he who could utter this psalm thrice daily was preparing himself for the eternal praise of heaven. Dr. Gilfillian, writing of this and the following psalms, says: "They are the Beulah of the Book, where the sun shineth day and night, and the voice of the turtle-dove is heard in the land. It comes at the close of all the mournful, penitential, prayerful, and varying notes which have preceded, and thus unconsciously typifies the joy and rest of the heaven that shall be."

The psalm has a distinct sequence of thought, and celebrates the glory of God from four standpoints: His greatness (1-6), his goodness (7-10), his kingdom (11-13), his widespread universal beneficence (14-21). Praise will be our employment when prayer and faith and hope will have finished their work. But let us not wait for eternity! Begin today, and then every day let adoration precede supplication! No one generation can fathom God's ocean-deep greatness and glory, therefore each when it passes must transmit this sacred task to the next.

The Lord is great, gracious, good, righteous, and nigh. Praise him!

We would lose ourselves in the contemplation of thy glory, O God! Our mouths shall speak thy praise. Our faith shall draw on thine infinite resources. Make us worthy of thy love, and as joint-heirs with Christ, may we make full use of thy infinite resources! In Christ's name.

Sunday, 31st. Psalm 146.

In the Septuagint this psalm is ascribed to Haggai and Zechariah. Even if it was not actually their composition, it may have dated from their later age, and been inspired by their spirit. They were, of course, the prophets of the returned remnant in the days of Ezra and Nehemiah.

The initial word of this and the four following psalms is hallelujah! "The singer's heart is full of thanksgiving, and it must pour itself out in vows of perpetual praise before he begins to woo others to the trust which enriches himself. Exhortations are impotent unless enforced by example."

Verse 5 contains the last of the twenty-five "Blesseds" of the Psalms. Jehovah is described as the God of Jacob twenty-one times in the Old Testament, and six times in the New. If God helped Jacob, he will undertake the care of the least of us.

In 6-9 we have an enunciation of nine divine acts which will surely encourage our faith. We repeat what we have said more than once, that it is a profound mistake to have our fingers on the pulse of our faith. It beats feebly enough. Rather walk through the House Beautiful, and let the four maidens there recount the deeds of the Prince Emmanuel!

Find out which class you belong to,—the oppressed, or the hungry, or the prisoners, or the blind, or the bowed down, or the stranger, or the widow. And when you have haply found your class, return to claim God's present tense! It is not past, which might suggest that former generations had exhausted his help. It is not future, which would postpone fulfilment beyond the span of our need. No! He is a present help. Claim it! Use it! Be glad of it! And live as the lilies and birds of the air on the ever-careful love of your heavenly Father.

Teach us, most holy Paraclete, how to read, mark, learn, inwardly digest and use these precious promises, that henceforth all our needs may be met! Wilt thou thus cause all grace to abound, that we, having all sufficiency in all things, may abound to every good work! In Christ's name.